

GREEK ORTHODOX ARCHDIOCESE
OF NORTH AND SOUTH AMERICA

a double jubilee
1922-1972



• *Our Archdiocese*

• *Our Patriarch*

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Cover designed by: Panos Darios
Photographs by: Costas Hayden
Printed by: Graphic Arts Laboratory

YEARBOOK 1972



**GREEK ORTHODOX ARCHDIOCESE
OF NORTH & SOUTH AMERICA**

NEW YORK, N. Y.

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ARCHDIOCESAN DISTRICTS AND INSTITUTIONS

(Addresses and Telephone Numbers)

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the golden jubilee of 1972

By His Eminence ARCHBISHOP IAKOVOS

... Yet he, whose fiftieth Episcopal anniversary we celebrate, "coveted no gold." He stood above all types of gold or silver. His character nobler than the noblest metal, more precious than the most precious stone. His eyes shone brighter than gold's glitter. As with gold, his faith was tested in a fiery furnace; yet it did not melt. At no moment of his life did it melt, even during that dreaded night of September 6, 1955, when the homes, the Churches, and the schools of the Greeks of Constantinople and together with these his dreams for a lasting friendship between Greeks and Turks were burned to ashes.

Fifty years a master hierarch, in reality, fifty years a slave of the Lord Christ; and of His people. Full of joy, proud for his service, a faithful servant. An unmistakable Apostle; identical with the Apostle whose successor Divine Providence ordained him to be in 1948. Like the first-called Apostle, he said to the senior brother of Rome when the appointed time came: "We have found the Messiah; come and see." And the successor of Peter heard and journeyed to the small province of Galilee in January 1964; to the exact place from which Christ ascended into heaven. He came to meet with the successor of the humble Andrew, in order that they might both hear from Christ as of old, "Stay in the city of Jerusalem until you are endued with power from on high."

In 1965 and as a result of the power "from on high," the two annulled the mutual anathema. The mercy of God met with truth. And justice (absent from the relations of the two Churches for nine centuries) met again with peace. Justice and peace embraced each other. It is within this environ thus created — a fruit of his prayer, his insistence, and his love for God and man — that our Patriarch celebrates, or rather we celebrate, his fifty years as bishop.

It was in 1922, after twelve dramatic years as archdeacon of Pelagonia and Athens, that he was promoted to the office of the bishop. His diocese, Corcyra (Corfu). The closest diocese of Greece to the West, both jurisdictionally and culturally. He went there at a time of sorrow and tears. The catastrophe that befell the Greeks of Asia Minor was followed with national division. As if the shame of defeat were not enough,

the curse of revenge followed. Corcyra paid part of the price of shame with the execution of no less a man than Theotokis. It was at this time that the Island's new Metropolitan came to assume his office. The only encouragement he had during the first days of shepherding his diocese came from the opposite mountain tops of Northern Epirus; from the very mountains he first came to know as a child; from the mountain tops from "whence his help would come," as a boy born there would have hoped for.

But as time went on, the mountains began to diminish in height and the islanders of Corcyra found their wandering eyes focused on him. Their eyes met with his, and the soul of people and that of their shepherd embraced each other never to be separated again. The people of Corcyra, seeing now the Patriarch, relive their love for the City from which their Patron Saint came to them. They are joyful because they have paid off the gift made to them by the City, by sending back to her a holy man of their own; their Archbishop for a time, the one whose name adorns now the Byzantine Patriarchal monogram: "Athenagoras by the Grace of God Archbishop of Constantinople New Rome and Ecumenical Patriarch."

Athenagoras made his ten years in Corcyra into an epoch. The people regained their self-confidence, their soul, their nobility. The City State of Corcyra came to life again during his pastoral tenure. The Italians were pushed out. The flag of self-respect was raised again in the island. New schools opened their doors. The Ionian Academy was resurrected and together with all these, the faith of the people was rekindled.

It was winter when he left Corcyra to come to America where the Mother Church of Constantinople in her motherly concern to shepherd her immigrant children, placed him. It was January 1931. The blue skies of Corcyra took a lead-like dullness. Even the waters of the Ionian Sea lost their transparent tranquility. Freezing was the northerly wind that poured down on them from the mountains to the east. These, too, looked as if they were bowing their heads in sorrow as the people of Corcyra were wishing their man well in his new mission. Corcyra has not yet come to

His Holiness
ATHENAGORAS I
Ecumenical Patriarch



herself from the dream of his presence there. Even the Island's new generation believe that Athenagoras has never left. His worthy successors added to his image; they took nothing from it.

January 1931, together with its sky smiled in joy as did the eyes of the Greek-Americans, upon the arrival of Athenagoras to America. His coming foretold of a Spring without end. And this Spring did not delay coming. The hope in the hearts of his new flock budded with new promise. By looking up to him the moral fortitude of his people was exalted. In his open arms their souls found a warm abode. They saw in his eyes a new sun that would warm and enlighten their faith further.

Thus his 18 years here were spent; like a constant spring, full of creation, full of inspiration, filled with the fragrance of wonderful achievements. Until another January, January 1949, took him away and carried him on the wings of a presidential plane (of President Truman) to that place, where Orthodoxy had been waiting the arrival of its own Spring.

He was building. As a worker and founder, he created; he created for 18 years in America. What did he not build! Churches, schools, community centers. All the flowers of his dreams set seed; and they fruited, and from their rich substance the soul of our people is nourished even today. The ruins of division were shortly covered by an evergreen ivy, his peace-making love for all. To the conclaves of our people and their organizations he brought a new and brighter viewing of reality. To the White House he took the heart of Orthodoxy through the traditional embrace and kiss of love. Boldly and lovingly he expressed it, by his kiss of endearment on the foreheads of two Presidents, Roosevelt and Truman. True love casts out fear. This was his credo and his "slogan." How was he grieved when he met with the suspicion of his people. Others had taught them not to believe, not to love, not to hope. They had taught them to undermine one another, to hate one another.

Athenagoras' love proved an unbelievable miracle possible. Proof? The fact that all loved him, all four generations of Greek-Americans. This is why those who now try to bring back suspicion and hatred among our people become terrified instead and withdraw to their dark corners in shame. Everybody cried in sorrow at his departure for Constantinople. But those who now visit him in his humble headquarters cry from joy and deep emotions. The modesty of the surroundings of his See is made princely by the majesty of his ecclesiastical stature.

Twenty-three years have elapsed, since January 1949. Each one constitutes a volume of an amazing history. Historians and chroniclers relate deeds, events, documents, statements. Theirs is not always the study

of the spirit of events. For this reason those who would attempt to only historically sketch his Patriarchal tenure will fail. One must have lived by his side for years, must have filled his ears with his words, his eyes with his glance (which tells in silence the things the tongue does not say), one must have allowed his soul to be filled by Athenagoras' love and faith. Intangible characteristics, these. Researchers and even critics have stopped seeking them. The time of Athenagoras as Patriarch is in the nature of a flash of light "from East to West." Darkness has retreated in fright. Only those who blind themselves to reality have responded with disapproval and hatred; from fear lest his light would penetrate and uncover the ugliness and nakedness of their "conservatism." What would they be left if the folds of their cheap cape, in which they hide with cowardice, were lit?

His entire Patriarchal service has been "a common cup." Everyone has tasted its sweetness. Its bitterness was tasted only by him. Those who see it in his hands, withdraw with murmurings. They are dazzled by its brightness. And they want it in their hand with fanatical exclusiveness, the very same people who would not shed even one drop of their blood by the blood of Christ. His Patriarchal service, love. That is why it is so human; so Christian; so holy. Those who do not honor it are those who never considered anything to be more precious than their temporal flesh. But his work will prevail. This generation wanted to hear from Patriarchal lips: "my children love one another"; and they heard it. And it shall never forget it.

The Golden Jubilee of 1972 is for us Orthodox, especially in America, the fifty years of the Episcopal service of our Patriarch. Fortunately, it coincides with another Golden Jubilee, that of our Archdiocese. One would say that the two find their true meaning in each other. They are inseparable, essentially and chronologically. And thus we, Greek-Americans, combine the one with the other as our own celebration joyful and bright. This double jubilee is, therefore, a time of re-awakening, a time of giving thanks, a time of rededication. Rededication to the message and mission of our Archdiocese and our Patriarch. Cycles of years and anniversaries can prove to be cycles of vicious petty ambitions if they do not carry with them the spirit and the soul of the people and institutions that created them.

However, the two cycles within which the two Jubilees — those of our Archdiocese and our Patriarch — are brought into unison as if in a golden and unbreakable chain, contain a period of creative years, of founding years, years of progression and extension, years of rekindling and revivification, years of lighting and radiation; radiation of faith that works greatness, of love that transforms and transcends, and of hope

that breeds no shame.

For all this we raise our heads high to the sun. To the very throne of the Almighty we raise our sacred oath to submit to our divinely written mission. Our grateful souls are raised to the "seventh heaven." Our prayer and determination are to remain "rooted and

grounded in love"; with the purpose, that we "may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ surpasses knowledge that we may be filled with all the fulness of God." (Ephesians 3:17-20)

ΤΟ ΧΡΥΣΟΥΝ ΙΩΒΗΛΑΙΟΝ ΤΟΥ 1972

Υπό του Σεβασμιωτάτου Ἀρχιεπισκόπου κ. ΙΑΚΩΒΟΥ

Καὶ ὁμῶς «Χρυσίου οὐδενὸς ἐπεθύμησεν» Ἐκεῖνος, τοῦ ὁποίου ἑορτάζομεν τὰ πενήντα ἐνδόξου ἀρχιερατείας ἔτη. Ὑπῆρξεν ἀνώτερος ἀπὸ κάθε ἀργύριον ἢ χρυσίον. Πολυτιμώτερος ὁ χαρακτηήρας του. Πειδὸ ἀστραφτερὴ ἀπὸ τὸν χρυσόν, τῶν ματιῶν του ἡ λάμψις. Ἡ πίστις του δοκιμάστηκε πειδὸ πολὺ ἀπὸ τὸ χρυσάφι. Κι' ὁμῶς δὲν ἔλυωσε. Σὲ καμμιὰ στιγμή τῆς ζωῆς του. Οὔτε κατὰ τὴν νύκτα ἐκείνη τῆς 6ης πρὸς τὴν 7ην Σεπτεμβρίου 1955, ὅταν καιόταν τὰ σπίτια, τὰ σχολειὰ καὶ οἱ Ἐκκλησιῆς τῆς Πολίτικης Ρωμαιοσύνης καὶ τὰ ὄνειρά του γιὰ τὴν Ἑλληνοτουρκικὴ φιλία.

Πενήντα χρόνια Δεσπότης, καὶ στὴν πραγματικότητα ὑπῆρξε ὅλα τὰ πενήντα αὐτὰ χρόνια δοῦλος τοῦ Δεσπότη Χριστοῦ. Καὶ τοῦ Λαοῦ Του. Εὐτυχισμένος, περήφανος, πιστὸς δοῦλος. Ὁλόιδιος μὲ Ἀπόστολο. Μὲ τὸν Ἀπόστολο, τοῦ ὁποίου διάδοχος ὠρίσθηκε τὸ 1948 ἀπὸ τὴν Θεία Πρόνοια. Σὰν τὸν Πρωτόκλητο εἶπε, ὅταν ἐπέστη ἡ ὥρα, στὸν πρεσβύτερο ἀδελφὸ τῆς Ρώμης: «Εὐρήκαμεν τὸν Μεσσίαν. Ἔρχου καὶ ἴδε». Καὶ σηκώθηκε ὁ διάδοχος τοῦ Πέτρου καὶ ἦλθε στὴν μικρὴ Γαλιλαία τὸν Ἰανουάριο τοῦ 1964. Ἐκεῖ ἀκριβῶς, ἀπ' ὅπου ἀνελήφθηκε ὁ Χριστός. Ἦλθε γιὰ νὰ συναντηθῇ μὲ τὸν συνεχιστὴ τοῦ σεμνοῦ Ἀνδρέα,

καὶ γιὰ ν' ἀκούσουν καὶ οἱ δύο ἀπὸ τὸν Χριστὸ τὸ «ὁμεῖς δὲ μείνατε ἐν τῇ πόλει Ἱερουσαλὴμ ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους».

Τὸ 1965, χάρις στὴν «ἐξ ὕψους» δύναμιν ἦσαν οἱ ΔΥΟ τὸ ἀμοιβαῖον ἀνάθεμα. Τὸ ἔλεος τοῦ Θεοῦ συναντήθηκε μὲ τὴν ἀλήθεια. Καὶ ἡ δικαιοσύνη (μακροσμένη ἀπὸ τὲς σχέσεις τῶν δύο Ἐκκλησιῶν γιὰ ἐννέα αἰῶνες) ἀγκαλιάστηκε μὲ τὴν εἰρήνη. «Δικαιοσύνη καὶ εἰρήνη κατεφίλησαν» (ἀλλήλας). Μέσα σ' αὐτὴν τὴν ἀτμόσφαιρα, πού δημιουργήθηκε, σὰν καρπὸς τῆς προσευχῆς καὶ τῆς ἐπιμονῆς καὶ τῆς ἀγάπης του γιὰ τὸν Θεὸ καὶ τὸν ἄνθρωπο, γιορτάζει ὁ Πατριάρχης μας ἢ μᾶλλον γιορτάζουμε ἡμεῖς τὴν πεντηκονταετία τῆς ἀρχιερατείας του.

Ἦταν στὸ 1922 μετὰ ἀπὸ δώδεκα δραματικά χρόνια ὡς Ἀρχιδιάκονος τοῦ Πελαγονίας καὶ τοῦ Ἀθηνῶν, πού προήχθη σὲ ἀρχιερέα. Ἐπαρχία τοῦ ἑλαχε ἢ Κέρκυρα. Ἡ πειδὸ προχωρημένη πρὸς τὴν Δύσι, καὶ ἐκκλησιαστικὰ καὶ πολιτιστικὰ, ἐπαρχία τῆς Ἑλλάδος. Καὶ πῆγαινε σὲ μιὰ ἐποχὴ δακρύων. Ἡ καταστροφὴ τοῦ Μικρασιατικοῦ Ἑλληνισμοῦ ἀκολουθήθηκε ἀπὸ τὸν ἐθνικὸ διχασμό. Σὰν νὰ μὴν ἔφθανε ἡ ντροπὴ

της ηττας ηρθε κατόπιν και η κατάρρα των εκδικήσεων. Η Κέρκυρα επλήρωνε μέρος του τιμήματος της ντροπής με ένα Θεοτόκη. Την εποχή αυτή ερχότανε ποιμένας στην θλιμμένη Κέρκυρα ο καινούργιος Δεσπότης. Η μόνη ενθάρρυνσίς του στές πρώτες μέρες της ποιμαντορίας του ησαν οι αντικρυνές κορφές της Βορείου Ηπείρου. Αυτές που πρωτογνώρισε σαν παιδί. Αυτές τες οποίες θεωρούσε σαν τον τόπο, «όθεν ηξει η βοήθειά του», σαν ηπειρωτόπουλο που ήταν. Σιγά - σιγά χαμηλώσανε τα βουνά και μαζί τους και τα μάτια των Κερκυραίων και συναντήθηκαν με τα μάτια του. Αγκαλιάσθηκαν οι ψυχές των Κερκυραίων με την ψυχή του. Και παρέμειναν εκτοτε αγκαλιασμένες. Δεν θα χωριστούν ποτέ. Οι Κερκυραίοι τώρα βλέποντας τον Πατριάρχη, ξαναζούν την αγάπη τους προς την Πόλη, από την οποία ηρθε ο «Αγιός τους». Χαίρονται, ότι την πλήρωσαν την καλωσύνην αυτήν της Πόλης με ένα άλλον άγιον, που ξετείλαν οι ίδιοι: τον άλλοτε Αρχιεπίσκοπό τους, που με το όνομά του γεμίζει το βυζαντινό μονόγραμμα: «Αθηναγόρας έλέω Θεού Αρχιεπίσκοπος Κωνσταντινουπόλεως Νέας Ρώμης και Οίκουμενικός Πατριάρχης».

Μιά δεκαετία στην Κέρκυρα και την έκανε ολόκληρη εποχήν ο Αθηναγόρας. Οι Κερκυραίοι ξαναβρήκαν την αυτοπεποίθησί τους, την ψυχή τους, την αρχοντιά τους. Η Κερκυραϊκή Πολιτεία ξανάζησε στα χρόνια της ποιμαντορίας του. Οι Ιταλοί άπωθήθηκαν. Η σημαία της αξιοπρεπείας ξανακυμάτισε στην Κέρκυρα. Σχολεία καινούργια άνοιξαν τες πύλες τους. Η Ιόνιος Ακαδημία αναστήθηκε. Και μαζί η πίστις των Κερκυραίων.

Ήταν χειμώνας, όταν έφυγε από την Κέρκυρα, για να έλθη στην Αμερική, όπου τον έταξε ποιμενάρχη των αποδήμων μέσ' στην άπειρη στοργή της ή Μητέρα Εκκλησία Κωνσταντινουπόλεως. Ιανουάριος του 1931. Ο γαλάζιος ούρανός της Κέρκυρας έγινε μολυβένιος. Ακόμα και τα νερά του Ιονίου. Παγερός ο βορρῆς που χυνόταν επάνω τους από τα αντικρυνά βουνά. Σκύψανε κι' αυτά με θλίψη το κεφάλι τους, όπως οι Κερκυραίοι, για να κατευοδώσουν τον Άνθρωπό τους στην νέα του αποστολή. Η Κέρκυρα δεν συνήλθε ακόμη από το όνειρό της. Πιστεύει και η καινούργια γενεά των Κερκυραίων, πως ο Αθηναγόρας δεν έφυγε ποτέ από την Κέρκυρα. Οι άξιοι διάδοχοί του προσέθεσαν, δεν του άφηρεσαν καμμιά αίγλη.

Αλλά ο Γενάρης του 1931 χαμογέλασε με τον ούρανό του και με τα μάτια των Έλληνοαμερικανών στον έρχομό του Αθηναγόρα. Προεμήνυε μίαν άνοιξη χωρίς τέλος. Και αυτή δεν άργησε να έλθη. Πρασίτισεν η έλπίδα στις καρδιές του καινούργιου του ποιμνίου. Στο αντίκρυσμά του ύψώθηκε το ήθικόν των

ανθρώπων. Στην άγκαλιά του βρήκαν θαλπωρή οι ψυχές τους. Στα μάτια του είδαν τον καινούργιο Ήλιο, που θα τους θέρμαινε και θα τους φωτίζε την πίστι πειό πλέρια. Και έτσι πέρασαν, σαν μιά αδιάκοπη άνοιξη, γεμάτη δημιουργίες, ωραίες έμπνεύσεις και λουλούδια εύωδιαστά έργων θαυμαστών τα 18 χρόνια του. Όσπου ένας άλλος Γενάρης, ο Γενάρης του 1949 τον πήρε και με τα γαλάζια φτερά του προεδρικού αεροπλάνου (του Τρούμαν) τον μετέφερεν εκεί, που περίμενε η Όρθοδοξία χρόνια τώρα την δική της την άνοιξη.

Δουλευτής και θεμελιωτής έκτιζε. Και έκτιζε δεκαοκτώ χρόνια στην Αμερική. Τι δεν έκτισε. Εκκλησιές, σχολεία ή κοινοτικά κέντρα. Έδεσαν όλα τα άνθη των όνειρων Του. Κι' έγιναν καρποί. Από τους χυμούς των τρέφεται η ψυχή των ανθρώπων μας έδω και σήμερα ακόμη. Στα ρημάδια, που σώρευσεν η διχόνοια αναρριχήθηκε ολοπράσινος κισσός ή ειρηνοποιητική αγάπη του. Στα συνέδρια της Όμογενείας και των οργανώσεων της έφερε με την παρουσία του μιά καινούργια και πειό φωτεινή ένατένισι της πραγματικότητας. Στον Λευκό Όικο έφερε τον άσπασμό της Όρθοδοξίας. Και θαρραλέα και στοργικά τον έναπόθεσε στα μέτωπα δύο Προέδρων: του Roosevelt και του Truman. Η αληθής αγάπη έξω βάλλει τον φόβον. Αυτό υπήρξε το «πιστεύω» του και το «σύνθημά» του. Πόση πικρία δοκίμαζε, όταν έβλεπε την δυσπιστία των ανθρώπων του. Άλλοι τους είχαν μάθει να μη πιστεύουν, να μη αγαπούν και να μη έλπίζουν. Τους είχαν διδάξει να υποβλέπωνται και να αλληλομισούνται. Η αγάπη του Αθηναγόρα απέδειξε δυνατό το άπίστευτο θαύμα. Απόδειξ; Το γεγονός, ότι τον αγάπησαν και τον αγαπούν όλες (και οι τέσσαρες) γενεές των Έλληνοαμερικανών. Έμαθαν οι άνθρωποί μας να αγαπούν. Και γι' αυτό τρομάζουν (και αποσύρονται στο σκοτάδι τους ντροπιασμένοι) αυτοί, που αποπειρώνται να επαναφέρουν την δυσπιστία και το μίσος στην Όμογένεια. Εκλαψαν από θλίψη στην αναχώρησί του για την Κωνσταντινούπολη. Τώρα κλαίνε από χαρά και βαθειά συγκίνηση, όσοι τον επισκέπτονται εκεί στην ταπεινή Έδρα Του. Την ταπεινή εμφάνισί της την κάνει μεγαλόπρεπη ή Εκκλησιαστική του μεγαλοπρέπεια.

Από τον Γενάρη του 1949 έως τον Γενάρη του 1972 πέρασαν 23 χρόνια. Καθ' ένα από αυτά κι' ένας τόμος μιᾶς Ιστορίας καταπληκτικής. Οι Ιστορικοί και οι χρονογράφοι άπαριθμούν πράξεις και γεγονότα και έγγραφα και δηλώσεις. Δεν είναι έργον τους πάντοτε ή μελέτη της ψυχής των γεγονότων. Γι' αυτό και θα αποτύχουν όσοι αποπειραθούν την χρονογραφική Ιστορίσι της Πατριαρχείας Του. Πρέπει κανείς να έζησε κοντά στον Αθηναγόρα χρόνια και να γέμισε ή

ἀκοή του ἀπὸ τὸν λόγον τοῦ, τὰ μάτια τοῦ ἀπὸ τὸ βλέμμα του (ποῦ σιωπηλὰ λέγει, ὅσα δὲν λέγει ἢ γλῶσσα) καὶ ἡ ψυχὴ του ἀπὸ τὴν ἀγάπη του καὶ τὴν πίστι του. "Ἀγνοῦν γινώσματα αὐτὰ τὰ δύο. "Ἐπαυσαν νὰ τὰ ἀναζητοῦν καὶ οἱ ἐρευνηταὶ καὶ οἱ κριτικοὶ ἀκόμα. Ἡ Πατριαρχεὶα τοῦ Ἀθηναγόρα εἶναι μὴ λάμψις «ἀπὸ ἀνατολῶν μέχρι δυσμῶν». Τρομαγμένα σκορπίστηκαν τὰ σκοτάδια. Μόνο μερικοὶ μὲ ἐθελοτυφλοῦντα τὰ μάτια τὴν ἐμίσησαν. Ἀπὸ φόβο μὴ ξεσκεπάσῃ τὴν ἀσχήμια καὶ τὴν γύμνια τοῦ «συντηρητισμοῦ» των. Τί θὰ τοὺς ἔμενε, ἐὰν φωτιζόταν καὶ ἡ παραμικρὴ ἀκόμη πτυχὴ τοῦ φθινοῦ μανδύα μέσ' στὸν ὁποῖον τυλίγονται τόσον ἀναδρα;

Ἡ Πατριαρχεὶα Του ὅλοι «κοινὸν ποτήριον». Τὴν γλύκα Του τὴν ἐγεύθησαν ὅλοι. Τὴν πίκρα Του μόνον ὁ ἴδιος. Ὅπισθοχωροῦν μὲ μουρμουριτὰ ὅσοι τὸ βλέπουν στὰ χέρια Του. Θαμπώνονται στὴν ἀκτινοβολία Του. Καὶ τὸ θέλουν στὰ χέρια τοὺς μὲ φανατικὸ μονοπωλισμό, ὅσοι δὲν πρόκειται οὔτε μὴ σπαργόνα αἵματος νὰ χύσουν δικοῦ των πλάϊ στοῦ Χριστοῦ. Ἡ Πατριαρχεὶα Του ἀγάπη. Γι' αὐτὸ καὶ εἶναι τόσο ἀνθρώπινη. Τόσο Χριστιανικὴ. Τόσο Ἀγία. Ἐκεῖνοι ποὺ δὲν τὴν τιμοῦν, εἶναι αὐτοί, ποὺ δὲν ἐθεώρησαν τίποτε τιμιώτερο ἀπὸ τὸ «σαρκίον» τοὺς. Ἀλλ' αὐτὴ θὰ ἐπιβληθῇ. Ἡ γενεὰ μας ἤθελε ν' ἀκούσῃ ἀπὸ Πατριαρχικὰ χεῖλη: «τεκνία ἀγαπᾶτε ἀλλήλους» καὶ τὸ ἤκουσε. Καὶ δὲν θὰ τὸ λησμονήσῃ.

Τὸ Χρυσοῦν Ἰωβηλαῖον τοῦ 1972 γιὰ μᾶς τοὺς Ἕλληνας Ὁρθόδοξους καὶ ἰδίως τῆς Ἀμερικῆς, εἶναι τὰ πενήντα χρόνια 1922 - 1972 τῆς ἀρχιερατείας τοῦ Πατριάρχου μας. Εὐτυχῶς συμπίπτει μὲ ἓνα ἄλλο Ἰωβηλαῖον Χρυσοῦν: τὸ τῆς Ἀρχιεπισκοπῆς μας.

Ἀλληλοσυμπληρῶνται θὰ ἔλεγε κανεὶς. Εἶναι ἀδιαίρετα. Καὶ χρονολογικὰ καὶ οὐσιαστικά. Καὶ ἔτσι ἡμεῖς οἱ Ἑλληνοαμερικανοὶ τὰ συνταιριάζουμε σὰν μὴ γιορτὴ δική μας λαμπρὴ, ὁλόλαμπρη καὶ πανευφρόσυνη. Τὸ διπλὸ Ἰωβηλαῖο ὥρα ἀνατάσεως καὶ ὥρα δοξολογίας. Ὡρα εὐχαριστίας καὶ ὥρα ἀναφιερώσεως. Ἀναφιερώσεως στὸ μήνυμα καὶ στὸ ἔργο τῆς Ἀρχιεπισκοπῆς μας καὶ τοῦ Πατριάρχου μας. Οἱ κύκλοι τῶν ἐτῶν ἢ τῶν ἐπετηρίδων, εἶναι κύκλοι φαύλης μικροφιλοδοξίας, ἂν δὲν περικλείουν τὸ πνεῦμα καὶ τὴν ψυχὴ τῶν ἀνθρώπων καὶ τῶν θεσμῶν, ποὺ τοὺς γράφουν. Ἀλλὰ στοὺς δύο κύκλους, ὅπου συμπλέκονται τὰ Ἰωβηλαῖα τῆς Ἀρχιεπισκοπῆς καὶ τῆς Ἀρχιερατείας τοῦ Πατριάρχου μας σὲ μὴ χρυσὴ καὶ ἀδιάσπαστη ἀλυσίδα, περιχωρεῖται μὴ περίοδος δημιουργικῶν ἐτῶν, θεμελιωτικῶν ἐτῶν, ἐτῶν προεκτάσεως καὶ ἐτῶν ἐπεκτάσεως, ἐτῶν ἀναζωπυρήσεως καὶ ἐτῶν φωτοβολῆς καὶ ἐτῶν ἀκτινοβολίας. Ἀκτινοβολίας τῆς πίστεως ποὺ μεγαλουργεῖ, τῆς ἀγάπης ποὺ μεταμορφώνει καὶ τῆς ἐλπίδος, ποὺ δὲν καταισχύνει.

Γι' αὐτὸ κι' ὑψώνεται ὡς τὸν ἥλιο τὸ μέτωπό μας. Ὡς τὸν θρόνο τοῦ Παντοκράτορος ὁ ὄρκος τῆς ὑποταγῆς μας στὴν θεόγραφη ἀποστολὴ μας. Ὡς τὸν ἔβδομο οὐρανὸ ἢ εὐγνώμονη ψυχὴ μας. Καὶ ἡ προσευχή μας καὶ ἡ ἀπόφασί μας εἶναι νὰ μένουμε «ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι». Μὲ ἓνα σκοπὸ «ἵνα ἐξισχύσωμεν καταλαβέσθαι σὺν πᾶσι τοῖς ἀγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῶμεν εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ» (Ἐφεσ. 3, 17-20).

the fifty years of life and development of the greek orthodox archdiocese of the americas – 1922-1972

AN APPRAISAL

By His Eminence ARCHBISHOP IAKOVOS

The above two dates represent a fifty-year period of time: the first fifty years of our organized ecclesiastical life in America; a most difficult task, still in progress. An organization entails our conforming to rules and regulations, thought and action – even in cases where we ourselves are their authors. But discipline is hardly to the liking of most of us; because we have never viewed it through discipline; that is, in the nature of the discipline that we would enforce upon ourselves. Discipline, in its nature of a call and need, comes to us from “without” restricting and humiliating as such would be. For this reason we observed that organization as a task, an effort to enable both the individual and the group to align themselves with certain national rules and regulations, is still in progress. And it must necessarily continue in the future. When some time ago (during the Royalists and Venizelists period), the ecclesiastical life of the Greek-American people was interrupted, this progressive organization found itself in “mortal danger,” as the result of divisions, bickering, fanaticism and hatred. These four are “the powers of darkness,” constituting a negation of Christianity, by promoting a virtual abolishing of the Church as a spiritual force and institution.

The first ten years of our Archdiocese, 1922-1932, was the period of “growing pains,” the period of development from the embryonic state to childhood. Negative critics saw this period as a period of shame. Positive observers cannot fail to see it as a period of deep rooting in spite of the efforts of those whose “professed purpose is to uproot.”

The ecclesiastical figure who began this ground-laying was Meletios Metaxakis. Alexander, the first canonical Archbishop of America, formerly Bishop of Rodostolon, reflected in his actions the genius of the former. The greatest of the acts of Metaxakis was his placing the Church of America under the jurisdiction of the Ecumenical Patriarchate, or rather, that he united the former with the Mother Church of all Orthodoxy.

This jurisdictional necessity; by the necessity would not have survived too nationalistic. Her life changing in accordance with Greece. That was happy would certainly continue were not far-sighted as much love as he did if he did not have the of our Church.

Alexander fought courageously at the end of this every struggle has an end.

The great service of Corinth and Exarch E. Patriarchate, consisted Metropolitan Athenagoras Alexander. Some believed generated from personal serious mistake to believe Athenagoras because he there as a potential ally of Athens. He suggested he believed him to be the ally there, to continue the work in America.

Alexander's success of broader heart, and to bear the very heavy burden awaited him. Indeed there was no one else.

The nearly one score here – actually eighteen – be of the greatest significance. First, because he respect. The boy immortal of the twentieth century a father, a maker of his

elopment IOCESE

tional adjudging was dictated by ne-
cessity of survival. Else, the Church
survived in America. She was by far

Her leadership would have continued
ordance with the political changes of
was happening before Metaxakis. And
continue happening after him if he
ghted enough, if he did not have as
e did for the Greeks of America, and
ve the courage to become the founder

ught courageously. If he lost heart and
of this painful decade, it was because
as an end and a victim.

ervice of Damaskenos, Metropolitan of
arch Extraordinary of the Ecumenical
nsisted of his recommendation that
henagoras become the successor of Al-
believed at the time that this suggestion
personal reasons. But it would be a
to believe that Damaskenos suggested
cause he would prefer not to have him
ntial adversary in seeking the throne
suggested Athenagoras because he be-
e the ablest from among the hierarchs
ue the organization of the Church in

uccessor was a man of broad horizons,
e, and of the broadest shoulders able
heavy burden of responsibilities that
ndeed, endowed with these qualities
e else but Athenagoras.

ne score years of Athenagoras' tenure
ighteen years, 1931-1949 — proved to
t significance for the Greeks of Amer-
se he gave them a feeling of self-
immigrant of the first twenty years
century was now a man, a husband,
of himself, of his business, and above

His Eminence
ARCHBISHOP IAKOVOS
Primate
of the Greek Orthodox Church
in the Americas



all these, the creator of his community and his Church. Second, because he instilled in them a feeling of responsibility; a new concept of responsibility for the Greek immigrant. The admonition of Athenagoras was that the Greeks of America should unite around the Church, a union which, if achieved, would make them conscientious Christians, respected by their American friends, and more valuable to their native Greece. Third, because he proved to them by his words, his eyes, and his deeds, the beauty, the personal happiness, and the creative force of love. He journeyed night and day, often in exhaustion, from one corner of America to another, thus personally witnessing to the Apostolic adage: "that which cometh upon me daily, the care of all the Churches." Fourth, because he made them believe in and face the reality and truth, that they were going to remain here; that they were to become the creators of a new Church; that they should decide to embark upon great endeavors, of the magnitude and scope of a Theological School and a Teachers' Training College. And finally, because he brought them in contact with the ecclesiastical and political authorities of their new country, with whom cooperation would prove to be essential to their own interest, in terms of their growth, and their assumption of a greater role in "the affairs of America."

The twenty years of Athenagoras marked the passing over from childhood to adolescence and from adolescence to manhood.

At this juncture, Archbishop Michael from Corinth entered the picture. He told our youth of 25-30 years old that it was their duty to prepare themselves to assume control of the government and progress of our communities.

The decade (1950-1960) of Michael's archiepiscopal tenure marked the changing over of the leadership of our communities from the old to the new generation. His greatest achievement was the creation of GOYA. Within this association the best from among our young men and women found a religious and cultural haven. Their circles generated not only enthusiastic youth leaders, religious instructors, community leaders, and excellent families, but the very hope and conviction that Orthodoxy can become, from an ecclesio-national personal identification tag, that it appeared to be, to a true religious experience of vital personal and group import.

During the historically significant archiepiscopal decade of Michael, the Greek-American youth acquired a sense of identification, the realization of their dual entity (Greek and American), and their first baptism of responsibility by being elected to the boards of trustees of our communities — to those select bodies of volunteer workers for Greek Orthodoxy in America.

But Archbishop Michael did not ignore another

need: that the young men and women of the Greek-American community should be able to take their place in this country as young men and women, not just as young men and women of Greek descent, but as young men and women of the American people. Michael's desire was to give an organizational structure to the Greek-American community, to give it the shelter for his own life, to give it the bounds of the American people, to give it the clergyman's duty, to give it the security by assumption, to give it the developed form, to give it the way of three, to give it the inner continuity.

Our fifth decade of continuity well reflects the problems of the Church to become a role; with the awareness of a her possibilities beyond national Patriarchate.

Greek-American community is commendable for their future of them have the unforeseen unexpected and to survive but believed and mission that of transforming present into a

The fifth decade gains, of embracing of the sacred and trusts we

Which are sessions? All the reaching cal Throne by nagoras I, the House where in prayer at the how, Kenne Congress where the office of the of a Greek im

Among the considered to be neither wholly American, a

that the adult new generation concern themselves with our youngsters as well as with our pioneers in this country; to give direction and support to the young by way of Junior GOYA, to the pioneer — especially the lonely and aged — a home to live in and a place for his heart. The new generation did indeed create an organization to their own young within the framework of the Greek Orthodox tradition, while the new men gave a home to our aged. Thus, during the last decade the Omogeneia reached their maturity by assuming a number of responsibilities as it passed from generation to generation. Archbishop Iakovos' decade gave to the Greeks of America (by the third generation) the feeling of an unbroken continuity.

The fifth decade found us with this feeling of continuity well rooted in the hearts of our people. The events of this decade began with the raising of our church to her historic bright proscenium; with her becoming conscious of her ecumenical mission and with the task — which results in complete self-realization of a mature Church — to unearth and unfold her possibilities. From "national" to become "above and beyond national," in the nature of our Ecumenical Church.

Greek-Americans have lived and still live with a constant concern, with a concern about and care for their future. Apart from very few exceptions, all have lived with the dream of growth, with the future always in view, with a preparation for the worst adversity, with the deep desire not only to survive but to perpetuate what is their own. They still and still believe that they have a kind of a mission that does not end at the grave; a mission of transforming the past into a live present, and the future into a dynamic future.

The fifth decade is the time of consolidating our identity, of embodying and investing our true values, and of sacred handing down of the supreme charges and trusts we received from our glorious ancestry.

These are the things we call our gains and possessions. All those hidden forces that contributed to the shaping of the Omogeneia to the very Ecumenical Church — by raising to it with their prayers Athanasios, the sublime; to the reaching of the White House where the voice of their Archbishop was raised at the inauguration of four Presidents (Eisenhower, Kennedy, Johnson, and Nixon); even to the places where they have five congressmen, and to the office of the very Vice President to which the son of a Greek immigrant was raised, Spiro Agnew.

Among the possessions, an important one is considered to be the status of the Omogeneia which is neither wholly Greek nor wholly American but Greek-American, a synthesis, strongly bound together and

solidified to a degree that present circumstances would allow.

The values of the Omogeneia that await investment for the future are our religion, our Greek education, Greek culture and civilization, our love for our country, our ambition to survive, our determination not to be blown to the four winds when the unavoidable storm will lash one day our complex socio-cultural entity in this country. For, mixed marriages will continue. Our concern should be how these could be embodied in our Church and in our traditions, the guardian of which is the very Church.

Our inherited historical charges and trusts consist in education, in the upbringing of better future generations; in an unceasing effort to reach the superior and better; in the command of our heritage to keep nothing good exclusively for ourselves but to share it with others and thus to multiply it.

From this brief analysis of the nature of "possessions, values and ancestral charges and trusts" it must have become clear that our Omogeneia have proceeded from their physical to their spiritual growth. This has necessitated for us to "pain and sigh together" an account of the difficult questions of this time, such as the Greek language which is ignored, through no fault of the Omogeneia, but because of the need to become familiar, if not its equal, with the environment in which they live; such as the living of religion not only as a national heritage but as the inner experience of a spiritual life; such as mixed marriages that should become an opportunity for strengthening not weakening Orthodoxy; such as the upbringing of our children, of their education which should not draw them away from our own circles since their membership in other societies cannot supply them with the elements our culturo-religious circles could and should. Finally, we are concerned about the terminal orientation of our children toward a combination of religious and cultural values, common to both of our countries, seeing that a double loyalty was proclaimed unrealistic and unnatural by Christ Himself who stressed the fact that "no one can serve two masters at the same time."

Our Omogeneia — and this is very consoling — thinks seriously on these questions, even though there is no unanimous agreement on interpreting them. And if they continue thinking responsibly, they can and should reach the right decisions. The pulling in opposite directions that is now played between "conservatives" and "liberals" (one should grant good faith to both) should certainly give way one day to a common and perhaps painful thinking-together from which should issue not only the desirable, but mainly and above all the realizable.

The fifth decade is the most well organized intellectually and organizationally. But it should be so. The

coming of age and development is part of a greater law. But this does not mean that our organization is perfect. It merely indicates the existence and strength of the Omogeneia, able to conform, in their great majority, to law and right. The last two years, "years of crisis," testified to the continuity and perseverance of the Omogeneia in the face of all kinds of trials and divisive activities. All that has been achieved during the last decade — mainly in the educational, missionary, ecumenical, administrative, and organizational quarters of our communal and ecclesiastical life — testifies to the will, the strength, and the insistence of the Omogeneia to continue and complete the foundational work that was begun in 1922, and this against all opposing efforts that existed in the past and still exist.

This brief analysis, which is actually a going back and a viewing from without of the "events" of the first fifty years of the life and history of the Archdiocese, has not been written in the nature of a festive article. It has been written with the purpose of directing the attention of the Greek-Americans from the surface to the real depth of events. People, whether great or small in the eyes of their fellow-men, bear a responsibility toward history and God: to preserve "the sacred trust." And the sacred trust that was bequeathed to us Greek-Americans by the will and hands of God Himself is expressed in depth by the words with which an ordaining bishop admonishes the new priest: "Preserve this sacred trust until the second coming of the Lord Jesus Christ, at which time He will claim it back from you."

We Greek-Americans — and this is unique in the history of our people — have been the founders not merely of communities but of ecclesiastical communities that became in the course of fifty years a CHURCH. A Church with an identity, with stability, with spiritual and moral strength, with imposing stature, but above all, with the unbroken unity that makes her a MAJOR FAITH. And this last is the culminating point — the very expression — of the first fifty years so abundantly and mercifully blessed by God.

And now our CHURCH is entering her second fifty years. If she succeeds to remain, as it is validly hoped for, above all kinds of arrangements and accommodations, our Church will prove the Body of Christ; Christ Himself living for ever more. This is the service that is expected of the coming generations of clergymen and laymen. History will tell whether their faith will become witness, their witness courage, their courage truth, and the truth freedom; whether their freedom will make them worthy and will forever redeem them from delusionary fancies; thus, whether this last will become a new Christian conscience which "from children of flesh and blood" will transform them into generations born of God, in the midst of which Christ, the truth and life, will prove the only truth of their own lives.

Υπό του Σεβασμιωτάτου Ἀρχιεπισκόπου κ. ΙΑΚΩΒΟΥ

Αἱ δύο αὐτές χρονολογίες περιχωροῦν μέσα τους μία «πεντηκονταετία»: τὰ πρῶτα πενήντα χρόνια τῆς ὀργανωμένης Ἐκκλησιαστικῆς μας ζωῆς στὴν Ἀμερική. Δύσκολο τὸ ἐγχείρημα καὶ γι' αὐτὸ συνεχίζεται ἀκόμα. Ὁργάνωσις σημαίνει πειθαρχημένη σὲ νόμους ἢ κανονισμοὺς (κι' ὅταν ἀκόμα εἴμαστε ἡμεῖς, πού τοὺς θεσπίζουμε) σκέψι, πρᾶξι καὶ ζωή. Καὶ ἡ πειθαρχία δὲν μᾶς ἀρέσει καθόλου. Διότι ποτὲ δὲν θεωρήσαμε τὴν πειθαρχία κάτω ἀπὸ τὸ πρῖσμα τῆς αὐτοπειθαρχίας: τῆς πειθαρχίας δηλαδή πού ἐπιβάλλομε ἡμεῖς στὸν ἑαυτό μας. Ἡ πειθαρχία καὶ σὰν ὑπόμνησι καὶ σὰν ἀνάγκη μᾶς ἔρχεται «ἔξωθεν». Δεσμευτική καὶ ταπεινωτική, ὅπως εἶναι. Γι' αὐτὸ καὶ εἶπα παραπάνω πὼς ἡ ὀργάνωσις σὰν ἐγχείρημα, σὰν προσπάθεια, νὰ πειθαρχῇ τὸ ἄτομο καὶ ἡ ὁλότης σὲ μερικοὺς λογικοὺς νόμους καὶ κανονισμοὺς, συνεχίζεται. Καὶ πρέπει νὰ συνεχίζεται. Ὅταν κάποτε (στὴν περίοδο τῶν «Βασιλο-Βενιζελικῶν») ἀνακόπηκε ἡ ἐκκλησιαστικὴ ζωὴ τῆς Ἀμερικανικῆς Ὁμογενείας μας κινδύνευσε «θανάσιμον κίνδυνον». Ἀπὸ τὴν διαίρεσι, τὲς ἀντεγκλήσεις, τὸν φανατισμὸν καὶ τὸ μῖσος. Αὐτὲς οἱ τέσσερες εἶναι οἱ «σκοτεινὲς δυνάμεις», πού ἰσοδυναμοῦν μὲ τὴν ἄρνησι τοῦ Χριστιανισμοῦ, μὲ τὴν κατάργησι τῆς Ἐκκλησίας σὰν πνευματικοῦ παράγοντος καὶ θεσμοῦ.

Ἡ πρώτη δεκαετία τῆς Ἀρχιεπισκοπῆς 1922 - 1932 στάθηκε ἡ περίοδος τῶν «Growing Pains». Ἡ περίοδος τοῦ μεγαλώματος ἀπὸ τὴν ἐμβρυώδη κατάστασι στὴν παιδικὴ ἡλικία. Οἱ ἀρνητικοὶ κριτικοὶ τὴν εἶδαν σὰν περίοδο ντροπῆς. Οἱ θετικοὶ παρατηρηταὶ δὲν μποροῦν νὰ μὴ πιστεύσουν τὴν πρώτη δεκαετία σὰν θεμελιωτικὴ σὲ πείσμα τῶν «ἐξ ἐπαγγέλματος ἐκθεμελιωτῶν». Ἡ Ἐκκλησιαστικὴ μορφή, πού τὴν ἄρχισεν ἦτο ὁ ΜΕΛΕΤΙΟΣ ΜΕΤΑΞΑΚΗΣ.

Στὴν φωτεινὴ σκιά του ἐκινεῖτο πάντοτε ὁ πρῶτος κανονικὸς Ἀρχιεπίσκοπος Ἀμερικῆς ΑΛΕΞΑΝΔΡΟΣ ὁ ἀπὸ ΡΟΔΟΣΤΟΛΟΥ. Ἡ ὑπ' ἀριθμὸν 1 μεγάλη πρᾶξις τοῦ Μεταξάκη ὑπῆρξεν, ὅτι ὑπήγαγεν ἢ μᾶλλον ἤνωσε τὴν Ἐκκλησίαν Ἀμερικῆς μὲ τὴν Μητέρα ὄλων

τῶν Ὁρθοδόξων Ἐκκλησιῶν: τὸ Οἰκουμενικὸν Πατριαρχεῖον.

Ἡ ὑπαγωγή αὐτὴ ὑπαγορεύθηκεν ἀπὸ ἀνάγκη: ἀπὸ ἀνάγκη ἐπιβιώσεως. Ἀλλοιῶτικα ἡ Ἐκκλησία στὴν Ἀμερική δὲν θὰ ἐπιζοῦσε. Ἦταν πολὺ Ἑλλαδική. Ἡ ἡγεσία τῆς θὰ ἐξακολουθοῦσε νὰ ἀλλάζῃ μαζί μὲ τὴν πολιτικὴ ἡγεσία τῆς Ἑλλάδος. Αὐτὸ γινόταν πρὶν ἀπὸ τὸν Μεταξάκη. Θὰ ἐξακολουθοῦσε καὶ μετὰ ἀπὸ Αὐτόν, ἂν ἐκεῖνος δὲν εἶχε τὴν διορατικότητα, τὴν στοργὴ γιὰ τὸν Ἑλληνισμό τῆς Ἀμερικῆς, καὶ τὴν τόλμη νὰ γίνῃ ὁ Θεμελιωτὴς τῆς Ἐκκλησίας μας.

Ὁ Ἀλέξανδρος ἐστάθηκε ὁ ἀγωνιστής. Ἄν ὑπέκυψε στὸ τέλος τῆς σκληρῆς καὶ ὀδυνηρῆς αὐτῆς δεκαετίας ἦταν, γιὰτὶ κάθε ἀγώνας ἔχει τὸ τέρμα του καὶ τὸ θῦμα του.

Ἡ μεγάλη ὑπηρεσία τοῦ Κορινθίως ΔΑΜΑΣΚΗΝΟΥ, Ἐξάρχου - εἰδικοῦ ἀπεσταλμένου τοῦ Οἴκου, μενικοῦ Πατριαρχείου, ὑπῆρξεν ἡ ὑπόδειξις τοῦ Κερκύρας Ἀθηναγόρα, ὡς ἀντικαταστάτου τοῦ Ἀλεξάνδρου. Μερικοὶ ἀπέδωκαν τὴν ὑπόδειξι σὲ προσωπικοὺς λόγους. Θᾶναι ὅμως ἀσυγχώρητο σφάλμα νὰ πιστεύσουμε, πὼς ὁ Δαμασκηνὸς ὑπέδειξε τὸν Ἀθηναγόραν, γιὰτὶ δὲν ἤθελε νὰ τὸν ἔχῃ ἀντίπαλο μιά μέρα γιὰ τὸν Ἀρχιεπισκοπικὸν θρόνον Ἀθηνῶν. Ὑπέδειξε τὸν Ἀθηναγόραν σὰν τὸν ἱκανώτερο τότε Ἱεράρχην νὰ συνεχίσῃ τὴν ὀργάνωσι τῆς Ἐκκλησίας Ἀμερικῆς.

Μὲ πλατεῖα τὴν σκέψι, μὲ πλατύτερη τὴν καρδιά, μὲ πλατύτατους καὶ ἱκανοὺς γιὰ ὅλες τὲς βαρύτατες εὐθύνες τοὺς ὠμούς ἔπρεπε νὰ ἦταν ὁ διάδοχος τοῦ Ἀλεξάνδρου. Μ' αὐτὲς τὲς ἀρετὲς προικισμένος ὑπῆρξεν ὁ ΑΘΗΝΑΓΟΡΑΣ.

Ἡ εἰκοσαετία τοῦ Ἀθηναγόρα, ἂν καὶ πρόκειται περὶ δεκαοκταετίας 1931 - 1949, στάθηκε στὴν ἱστορίαν τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς ὑψίστης σημασίας. Πρῶτα, γιὰτὶ τοῦ ἔδωκε τὸ αἶσθημα τοῦ αὐτοσεβασμοῦ. Τὸ μικρὸ ἀγόρι, ἦταν στὴν πραγματικότητα ὁ

μετανάστης τῶν πρώτων εἴκοσι χρόνων τοῦ εἰκοστοῦ αἰῶνα, ἦταν τώρα ἄνδρας, σύζυγος, πατέρας, δημιουργὸς τοῦ ἑαυτοῦ του, τοῦ ἐπαγγέλματός του, τῶν ἐπιχειρήσεών του καὶ ἐπὶ πλέον τῆς Κοινοτήτός του καὶ τῆς Ἐκκλησίας του. Δεύτερον, γιατί τοῦ ἔδωκε τὸ αἶσθημα τῆς εὐθύνης. Κάποιας καινούργιας ἐννοίας γιὰ τὸν Ἕλληνα μετανάστη. Τὸ κήρυγμα τοῦ Ἀθηναγόρα ἦταν ἡ ἔνωσις τῶν Ἑλλήνων τῆς Ἀμερικῆς γύρω ἀπὸ τὴν Ἐκκλησία, πρᾶγμα πού θὰ τοὺς ἔκανε συνειδητοὺς Χριστιανούς, σεβαστοὺς στὴν συνείδησι τῶν Ἀμερικανῶν φίλων των, πειὸ χρησίμους στὴν Ἑλλάδα. Τρίτον, γιατί τοὺς ἔδειξε καὶ μὲ τὰ λόγια του καὶ μὲ τὰ μάτια του καὶ μὲ τὰ χέρια του τὴν εὐμορφιά, τὴν εὐτυχία καὶ τὴν δημιουργικὴ πνοὴ τῆς ἀγάπης, ταξιδεύοντας νυχθημερόν, κοπιωδέστατα μάλιστα, ἀπὸ τὴν μιὰ γωνιά τῆς Ἀμερικῆς ὡς τὴν ἄλλη, μαρτυρώντας καὶ ἐπιβεβαιώνοντας ἔτσι τὸ ἀποστολικόν: «ἡ καθ' ἡμέραν ἐπισύστασις μου ἢ μέριμνα πασῶν τῶν Ἐκκλησιῶν». Τέταρτον, γιατί τοὺς ἔκανε νὰ πιστεύσουν στὴν πραγματικότητα καὶ στὴν ἀλήθεια: σὸ ὅ,τι θὰ ἔμεναν ἔδω. Στὸ ὅ,τι θὰ γινόντουσαν οἱ δημιουργοὶ μιᾶς ΕΚΚΛΗΣΙΑΣ. Στὸ ὅ,τι ἔπρεπε νὰ ἀνασκομπουθοῦν γιὰ μεγάλα ἔργα: Ἐκπαιδευτικὰ Ἰδρύματα τοῦ εἴδους, τοῦ μεγέθους καὶ τοῦ σκοποῦ μιᾶς Θεολογικῆς Σχολῆς καὶ ἐνὸς διδασκαλικοῦ Κολλεγίου. Καὶ τέλος, γιατί τοὺς ἔφερε σὲ ἐπικοινωνία μὲ τὰς Ἐκκλησιαστικὰς καὶ πολιτικὰς Ἀρχὰς τῆς νέας τους Πατρίδας, στὴν συνεργασία πρὸς τὰς ὁποῖες ἔπρεπε νὰ ἀποβλέπουν γιὰ τὸ δικό τους συμφέρον, γιὰ τὸ δικό τους μέγαλωμα, γιὰ ἓνα μεγαλύτερο ρόλο τῆς Ὁμογενείας στὰ «Ἀμερικανικὰ πρᾶγματα».

Ἡ εἰκοσαετία τοῦ Ἀθηναγόρα ὑπῆρξε τὸ πέρασμα ἀπὸ τὴν παιδικὴν στὴν Ἐφηβικὴ ἡλικία, κι' ἀπ' τὴν ἔφηβικὴν στὴν ἀνδρική.

Στὸ σημεῖο αὐτὸ ἦλθεν ὁ ἀπὸ Κορινθίας ΜΙΧΑΗΛ, γιὰ νὰ πῇ στοὺς νέους πού εἶχαν ἡλικία 25 - 30 ἐτῶν, ὅτι χρέος τους ἦταν νὰ προετοιμασθοῦν, γιὰ ν' ἀναλάβουν τὴν διοίκησι καὶ τὴν προώθησι καὶ τὴν βελτίωσι τῶν Κοινοτικῶν μας πραγμάτων.

Ἡ δεκαετία (1950 - 1960) τοῦ Μιχαήλ σημειώνει τὴν μεταβατικὴν περίοδο τῆς μεταβιβάσεως τῆς ἡγεσίας τῶν Κοινοτήτων ἀπὸ τὴν παλαιὰν στὴν Νέα Γενεάν. Ἡ μεγαλύτερα του δημιουργία στάθηκε ἡ G.O.-Y.A. Στοὺς κόλπους τῆς μαζεύθηκε ὅ,τι ἐκλεκτότερο εἶχε ἡ Ὁμογένεια σὲ νέους καὶ νέες. Ἀπὸ τὸν κύκλο τούς βγῆκαν ὄχι μόνον φλογεροὶ ἀρχηγοὶ τῆς νεολαίας μας, ὄχι μόνον Κατηχηταὶ καὶ Κατηχήτριαι, ὄχι μόνον Κοινοτικοὶ ἡγέται καὶ παραδειγματικὰ ἀνδρόγυνα, ἀλλὰ καὶ ἡ ἐλπίδα, ὅτι ἡ Ὁρθοδοξία εἶναι δυνατὸν νὰ γίνῃ ἀπὸ Ἐθνικοεκκλησιαστικὸ γνῶρισμα ἀληθινὸ θρησκευτικὸ βίωμα.

Ἡ Ἑλληνοαμερικανικὴ Νεολαία κατὰ τὴν ἱστορικῆς σημασίας δεκαετία τοῦ Ἀρχιεπισκόπου Μιχαήλ, ἀποκτᾷ τὴν ἔννοια τῆς ὄντοότητός της, τὴν συνείδησι τῆς διπλῆς ιδιότητός της (Ἑλληνικῆς καὶ Ἀμερικανικῆς) καὶ παίρνει τὸ πρῶτο βάπτισμα εὐθύνης μὲ τὸ νὰ ἐκλεγῇ καὶ νὰ εἰσέλθῃ στὰ Κοινοτικά Συμβούλια, τὰ ἐκλεκτὰ αὐτὰ σώματα ἐθελοντῶν τῆς Ἑλληνικῆς Ὁρθοδοξίας στὴν Ἀμερική.

Ἀλλ' ὁ Μιχαήλ δὲν λησμονεῖ μιὰν ἄλλην ἀνάγκην: ὅτι δηλαδή ἡ ἀνδρωμένη νεολαία πρέπει νὰ ἐνδιαφερθῇ γιὰ τὰ μικρότερα παιδιὰ, καθὼς καὶ γιὰ τὸν πρωτοπόρο: στὰ μικρότερα παιδιὰ νὰ δώσῃ τὸ μέτρο τοῦ στοργικοῦ ἐνδιαφέροντός της μὲ τὴν ὁργάνωσί τους σὲ Junior Goya. Στὸν πρωτοπόρο, καὶ πρὸ παντός τὸν γηρασμένο ἢ τὸν ἐγκαταλελειμένο, νὰ δώσῃ ἓνα σπίτι, μιὰ στέγη. Οἱ λαϊκοὶ νέοι δίνουν στὰ μικρότερα παιδιὰ μιὰ καινούργια ὁργάνωσι μέσα στὰ πλαίσια τῆς Ἑλληνορθοδόξου παραδόσεως. Οἱ νέοι κληρικοὶ δίνουν στὸν γέρο τὴν στέγη του. Καὶ ἔτσι, στὴν δεκαετία τοῦ Μιχαήλ, παίρνει τὴν ὀλοκλήρωσιν τῆς σὲ μιὰ ἀλληλεπάλλῃλη διαδοχῇ καὶ ἀνάληψιν εὐθυνῶν, ἡ Ὁμογένεια. Ἡ δεκαετία τοῦ Ἀρχιεπισκόπου Μιχαήλ δίνει στὴν Ὁμογένεια (τρεῖς γενεές) τὸ αἶσθημα τῆς ἀδιασπαστῆς συνοχῆς.

Μὲ ὀλοκληρωμένο τὸ αἶσθημα αὐτὸ ἀρχίζει ἡ πέμπτη δεκαετία. Τὰ προβλήματα τῆς δεκαετίας αὐτῆς ἀρχίζουν μὲ τὸ ἀνέβασμα τῆς Ἐκκλησίας μας σὸ φωτεινὸ τῆς ἱστορικῆς προσκήνιο. Στὴν οἰκουμενικὴ τῆς συνείδησι. Στὴν προσπάθεια, πού εἶναι ἡ ἐμπειρία καθεφτασμένης (ὥριμης) Ἐκκλησίας νὰ ἀνελιχθῇ. Ἀπὸ «ἐθνικὴ» νὰ γίνῃ ὑπερεθνικὴ, ὅπως εἶναι τὸ Οἰκουμενικὸ μας Πατριαρχεῖο.

Ἡ Ὁμογένεια ἔζησε πάντοτε καὶ ζῇ καὶ σήμερα μὲ τὴν ὁμορφὴν ἀνησυχία, μὲ τὴν σκέψι καὶ τὴν φροντίδα γιὰ τὸ μέλλον. Οἱ ὁμογενεῖς (ἐκτὸς ἐλαχίστων ἐξαιρέσεων) ἔζησαν πάντοτε μὲ τὸ ὄνειρο τοῦ μεγάλωματος, μὲ τὸν ἐνατενισμό τοῦ ἐνδεχομένου, μὲ τὴν προετοιμασία γιὰ τὸ ἀπροσδόκητο, μὲ τὴν σφοδρὴ ἐπιθυμία ὄχι ἀπλῶς τῆς ἐπιβιώσεως, ἀλλὰ τῆς διαβιώσεως. Γιατὶ ἐπίστευσε καὶ πιστεύει ἡ Ὁμογένεια πὼς ἔχει κάποια ἀποστολή, πού δὲν τερματίζεται σὸ χεῖλος τοῦ τάφου. Μιὰ ἀποστολή πού ἰσοδυναμεῖ μὲ τὴν μετουσίωσι τοῦ παρελθόντος σ' ἓνα ζωντανὸ παρόν, καὶ μὲ τὴν μετουσίωσι τοῦ παρόντος σ' ἓνα δυναμικὸ μέλλον.

Ἡ πέμπτη δεκαετία, εἶναι δεκαετία καταγραφῆς τῶν κεκτημένων, ἐπενδύσεως τῶν πραγματικῶν ἀξιών, καὶ κληροδοσίας καὶ διαβιώσεως τῶν ἐντολῶν καὶ παρακαταθηκῶν τοῦ Γένους.

Ποιὰ εἶναι τὰ κεκτημένα; Μόνον αὐτὰ, πού στάθηκαν οἱ δυνάμεις τῆς Ὁμογενείας τῆς Ἀμερικῆς νὰ

προωθήση τὸ μέτωπό της μέχρι τοῦ Οἰκουμενικοῦ Θρόνου, ὅπου ἀνέβασε μὲ τὲς προσευχῆς της τὸν Θεό-
ρατο Ἀθηναγόρα τὸν Α΄. Μέχρι τοῦ Λευκοῦ Οἴκου,
ὅπου ὕψωσε σὲ ἐπίσημη δέησι τὴν φωνή τοῦ Ἀρχιε-
πισκόπου της στὴν ἐγκαθίδρυσι τεσσάρων προέδρων
(Ἀἰζενχάουερ, Κέννεντυ, Τζῶνσον καὶ Νίξον). Κι' ἀ-
κόμη μέχρι τοῦ Κογκρέσσου, ὅπου ἔχει πέντε βουλευ-
τὰς καὶ μέχρι τοῦ Ἀντιπροεδρικοῦ ἀξιώματος, ὅπου
ἀνῆλθεν ὁ γυιὸς ἐνὸς μετανάστη, ὁ Agnew.

Ἀπὸ τὰ κεκτημένα ἓνα «κεκτημένον» θεωρεῖται
καὶ τὸ Status τῆς Ὁμογενείας, πού δὲν εἶναι οὔτε μό-
νον Ἑλληνικόν, οὔτε μόνον Ἀμερικανικόν, ἀλλὰ Ἑλ-
ληνοαμερικανικόν, σύνθετον, ἰσχυρὰ ὁμῶς δεμένον καὶ
ἀποκρυσταλλωμένον, ὅσο μπορεῖ νὰ εἶναι τὴν στιγμή
αὐτή.

Ἀξίαι τῆς Ὁμογενείας, ἀξίαι ἐπενδύσεως, εἶναι
ἡ θρησκεία της, εἶναι ἡ Ἑλληνικὴ παιδεία, εἶναι ὁ
Ἑλληνικὸς πολιτισμὸς, εἶναι ὁ πατριωτισμὸς της, εἶ-
ναι ἡ φιλοδοξία της νὰ ἐπιζήσῃ, εἶναι ἡ ἀπόφασίς της
νὰ μὴ ἐξανεμισθῇ, νὰ μὴ σκορπισθῇ στοὺς τέσσερες
ἀνέμους, ὅταν μιὰ μέρα πνεύσῃ δυνατὸς ὁ ἀναπότη-
πος ἀνεμὸς τῆς διαφορετικῆς συνθέσεώς της. Γιατί
οἱ μικτοὶ γάμοι θὰ συνεχισθοῦν. Ἡ φροντίδα μας πρέ-
πει νὰ εἶναι πῶς νὰ ἐνσωματωθοῦν στὴν Ἐκκλησία
μας καὶ στὲς παραδόσεις μας πού φύλακάς τους εἶναι
ἡ Ἐκκλησία.

Ἐντολαὶ καὶ παρακαταθήκαι της ἱστορικαί, εἶ-
ναι ἡ ἐκπαίδευσις, ἡ μόρφωσις καὶ ἀνάδειξις καλυ-
τέρων γενεῶν. Εἶναι ἡ συνεχὴς προσπάθεια πρὸς τὸ
ἀνώτερον καὶ τὸ καλύτερον. Εἶναι ἡ ἐντολὴ νὰ μὴ
κρατῇ τίποτε μόνον διὰ τὸν ἑαυτὸν της ἡ Ὁμογένεια,
ἀλλὰ νὰ τὸ μοιράζεται μὲ τοὺς ἄλλους καὶ ἔτσι νὰ
τὸ πολλαπλασιάζῃ.

Ἀπὸ τὴν σύντομη αὐτὴ ἀνάλυσι τῶν «κεκτημένων»,
τῶν «ἀξιών» καὶ τῶν «παρακαταθηκῶν ἢ ἐντολῶν τοῦ
Γένους» προκύπτει, ὅτι ἡ Ὁμογένεια ἔχει εἰσέλθῃ
μετὰ τὸ φυσικὸ της εἰς τὸ πνευματικὸ της μεγάλω-
μα. Καὶ τοῦτο τὴν ἀναγκάζει νὰ «συνωδίνῃ καὶ συστε-
νάζῃ» γύρω ἀπὸ τὰ δύσκολα ἐρωτήματα τῆς ἐποχῆς,
ὅπως εἶναι ἡ γλῶσσα ἡ Ἑλληνικὴ, πού τὴν ἀγνοεῖ
ὄχι ἀπὸ δική της ὑπαιτιότητα, ἀλλὰ ἀπὸ τὴν ἀνάγκη
νὰ ἐξοικειωθῇ ἂν ὄχι νὰ ἐξομοιωθῇ μὲ τὸ περιβάλλον
της. Τὸ ζήσιμο τῆς θρησκείας, ὄχι μονάχα σὰν ἐθνι-
κῆς παραδόσεως, ἀλλὰ σὰν ἐσώτερον ψυχικοῦ βιώμα-
τος. Οἱ μικτοὶ γάμοι, πού πρέπει νὰ γίνουσιν ἀφορμὴ
ἐνισχύσεως καὶ ὄχι ἐξασθενήσεως τῶν δυνάμεων τῆς
Ὁρθοδοξίας. Ἡ ἀνατροφή τῶν παιδιῶν, τῶν σπου-
δῶν ἢ εἰδικεύσεών των, πού πρέπει νὰ μὴ τὰ ἀπομα-
κρύνουν ἀπὸ τὸν στένό μας κύκλο, ἀφοῦ φυσικὰ θὰ
ἀνήκουν στὸν ἐπαγγελματικὸ ἢ ἐπιστημονικὸ τους
κύκλο πού δὲν μπορεῖ νὰ εἶναι καθαρῶς Ἑλληνικός.

Καὶ τέλος ὁ ὁριστικὸς προσανατολισμὸς τους σ' ἓνα
συνδυασμὸ θρησκευτικῶν καὶ πολιτιστικῶν ἀξιών, κοι-
νῶν καὶ στὲς δύο πατρίδες, ἀφοῦ ὁ ντουαλισμὸς ἢ ἡ
διπλὴ νομιμοφροσύνη κηρύχθηκε ἀνεδαφικὴ καὶ ἀφύ-
σικη ἀπὸ τὸν Χριστό, πού ἐτόνισε τὸ «οὐ δύναται τις
δυοὶ κυρίους δουλεύειν».

Ἡ Ὁμογένεια, καὶ τοῦτο εἶναι τὸ εὐχάριστο, σκέ-
πτεται σοβαρὰ γύρω ἀπὸ τὰ ἐρωτήματα αὐτά, ἔστω
κι' ἂν δὲν ἔχουν ὅλοι τὲς ἴδιες ἀντιλήψεις. Καὶ ἂν ἐ-
ξακολουθήσῃ νὰ σκέπτεται ὑπεύθυνα μπορεῖ καὶ πρέ-
πει νὰ φθάσῃ στὲς σωστὲς ἀπαντήσεις. Ἡ διελκυστίν-
δα, πού παίζεται τὴν στιγμὴν αὐτὴν μεταξὺ τῶν «συν-
τηρητικῶν» καὶ τῶν «ἐλευθεροφρόνων» (καὶ πρέπει νὰ
ἀναγνωρίσῃ κανεὶς καὶ στοὺς δυὸ τὴν καλὴ πίστι) θὰ
πρέπει ὠρισμένως μιὰν ἡμέρα νὰ ὑποχωρήσῃ σὲ μιὰ
κοινὴ καὶ ἴσως καὶ ὀδυνηρὴ σύσκεψι, ἀπὸ τὴν ὁποία νὰ
προέλθῃ ὄχι μόνον τὸ ἐφετόν, ἀλλὰ κυρίως καὶ πρὸ
παντὸς τὸ ἐφικτόν.

Ἡ πέμπτη δεκαετία εἶναι ἡ πειὸ ὠργανωμένη δια-
νοητικὰ καὶ διοικητικὰ. Ἐτσι ἄλλωστε ἔπρεπε νὰ εἶ-
ναι. Εἶναι νόμος ἡ ἐνηλικίωσι καὶ ἡ ἐξέλιξι. Αὐτὸ ὁ-
μῶς δὲν σημαίνει, ὅτι ἡ ὀργάνωσις εἶναι τελεία. Δεί-
χνει μόνον τὴν ὑπαρξί καὶ τὴ δύναμι μιᾶς Ὁμογε-
νείας, ἱκανῆς νὰ πειθαρχῇ κατὰ τὴν μεγίστη πλειο-
ψηφία της στὸ λογικὸ καὶ στὸ δίκαιο. Τὰ δύο τελευ-
ταῖα της χρόνια, «χρόνια κρίσεως», ἐπεθεβαίωσαν τὴν
συνοχὴ καὶ τὴν ἀντοχὴ τῆς Ὁμογενείας σὲ κάθε δοκι-
μασία καὶ σὲ κάθε ἀντιπερισπασμό.

Ὅ,τι ἐδημιουργήθηκε στὴν τελευταία δεκαετία
καὶ κυρίως στὸν ἐκπαιδευτικὸ, τὸν ἱεραποστολικὸ, τὸν
φιλανθρωπικὸ, τὸν οἰκουμενιστικὸ, τὸν διοικητικὸ καὶ
τὸν ὀργανωτικὸ τομέα τῆς Ὁμογενειακῆς καὶ Ἐκ-
κλησιαστικῆς μας ζωῆς, μαρτυρεῖ τὴν θέλησι, τὴν ζω-
ηρότητα καὶ τὴν ἐπιμονὴ τῆς Ὁμογενείας νὰ συνεχίσῃ
καὶ νὰ συμπληρώσῃ τὸ θεμελιωτικὸ ἔργο, πού ἄρχισε
τὸ 1922, ἐνάντια πρὸς κάθε ἀντίθετη προσπάθεια, πού
ἐπιχειρεῖται ἢ ἐπιχειρήθηκε στὸ παρελθόν.

Τὸ σημείωμα τοῦτο, πού εἶναι μιὰ ἀναδρομὴ καὶ
ἐπισκόπησι τῶν «γεγονότων» τῆς πρώτης πεντηκοντα-
ετίας τῆς ζωῆς καὶ δράσεως τῆς Ἀρχιεπισκοπῆς, δὲν
γράφεται σὰν ἑορταστικὸ ἄρθρο. Γράφεται μὲ τὸν
σκοπὸ νὰ στρέψῃ τὴν προσοχὴ τοῦ Ἑλληνοαμερικα-
νοῦ ἀπὸ τὴν ἐπιφάνεια στὸ πραγματικὸ βάθος, πού
ἔχουν τὰ γεγονότα. Οἱ ἄνθρωποι (μικροὶ ἢ μεγάλοι
στὰ μάτια τῶν συνανθρώπων των) ἔχουν μιὰν ὑπο-
χρέωσι μπροστὰ στὴν ἱστορίαν καὶ στὸν Θεό: νὰ φυλά-
ξουν τὴν «παρακαταθήκην». Καὶ ἡ παρακαταθήκη
πού μᾶς δόθηκε ἐμᾶς τῶν Ἑλληνοαμερικανῶν ἀπὸ τὰ
χέρια τοῦ Θεοῦ ἐκφράζεται μὲ τὲς προειδοποιητικὰς
λέξεις, τὲς ὁποῖες ὁ Ἀρχιερέας πού χειροτονεῖ ἀπευ-
θύνει στὸν νέον ἱερέα: «Φύλαξον τὴν παρακαταθήκην

CLERGY-LAITY CONGRESSES

	<i>Year</i>	<i>Place</i>
First	1921	New York City
Second	1922	New York City
Third	1927	Chicago, Illinois
Fourth	1931	New York City
Fifth	1933	Chicago, Illinois
Sixth	1935	Boston, Mass.
Seventh	1939	Detroit, Michigan
Eighth	1942	Philadelphia, Penna.
Ninth	1946	Boston, Mass.
Tenth	1950	St. Louis, Missouri
Eleventh	1952	Los Angeles, California
Twelfth	1954	Savannah, Georgia
Thirteenth	1956	Washington, D.C.
Fourteenth	1958	Salt Lake City, Utah
Fifteenth	1960	Buffalo, N.Y.
Sixteenth	1962	Boston, Mass.
Seventeenth	1964	Denver, Colorado
Eighteenth	1966	Montreal, Canada
Nineteenth	1968	Athens, Greece
Twentieth	1970	New York City

ἕως τῆς δευτέρας παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτε παρ' αὐτοῦ μέλλεις ἀπαιτεῖσθαι αὐτήν». Οἱ Ἑλληνοαμερικανοί, καὶ τοῦτο εἶναι μοναδικὸν στὴν ἱστορία τοῦ Γένους μας, ὑπῆρξαμε θεμελιωταὶ ὄχι ἀπλῶς Κοινοτήτων, ἀλλὰ Ἐκκλησιαστικῶν Κοινοτήτων, ποὺ ἔγιναν μετὰ πενήντα χρόνια ΕΚΚΛΗΣΙΑ. Ἐκκλησία μὲ ὄντοτητα, μὲ σταθερότητα, μὲ πνευματικὴ καὶ ἠθικὴ δύναμι, μὲ ἐπιβολὴ καὶ πρὸ παντός μὲ ἐνότητα ἀδιάσπαστη, ποὺ τὴν κάνει Major Faith. Σ' αὐτὸ δὲ καὶ συγκεντρώνεται ἢ ἂν θέλετε βρίσκει τὴν ἑκφρασί της ἡ πρώτη πεντηκονταετία, ποὺ εὐλογήθηκε τόσο φιλεὺσπλαγχνα ἀπὸ τὸν Πανάγαθο Θεό.

Καὶ τώρα ἡ ΕΚΚΛΗΣΙΑ μας εἰσέρχεται σὲ μιὰ δεύτερη πεντηκονταετία. Ἐὰν δὲ κατορθώσῃ νὰ στα-

θῇ (καὶ ὑπάρχει κάθε λόγος νὰ τὸ ἐπιτύχῃ) ἐπάνω ἀπὸ ὄλους τοὺς συμβατισμοὺς καὶ τοὺς συμβιβασμοὺς θὰ ἀποδειχθῇ ἡ Ἐκκλησία μας Σῶμα Χριστοῦ. Ὁ ἴδιος ὁ Χριστὸς παρατεινόμενος εἰς τοὺς αἰῶνας. Αὐτὴ ἀναμένεται νὰ εἶναι ἡ ὑπηρεσία, ποὺ ὀφείλουν οἱ ἐρχόμενες γενεές κληρικῶν καὶ λαϊκῶν νὰ προσφέρουν. Καὶ θὰ σημειωθῇ τοῦτο ἀπὸ τὴν ἱστορία, ἂν ἡ πίστις τῶν γίνῃ μαρτυρία, ἂν ἡ μαρτυρία γίνῃ τόλμη, ἂν ἡ τόλμη γίνῃ ἀλήθεια, ἂν ἡ ἀλήθεια γίνῃ ἐλευθερία, ἂν ἡ ἐλευθερία γίνῃ καταξίωσι κι' ἀπαλλαγὴ ὀριστικὴ ἀπὸ τὴν φαντασίωσι, κι' ἂν τὸ τελευταῖο τοῦτο γίνῃ ἡ καινούργια Χριστιανικὴ συνείδησι, ποὺ ἀπὸ «τέκνα σαρκὸς καὶ αἵματος» θὰ κἀνῃ τὰ παιδιά μας θεογέννητες γενεές, ἀνάμεσα στὲς ὁποῖες ὁ Χριστὸς, ἡ ἀλήθεια καὶ ἡ ζωὴ, θὰ εἶναι ἡ ἀλήθεια τῆς ζωῆς τῶν.

IMPORTANT DATES

- 1767—Greek Orthodox Christians settle in New Smyrna, Florida.
- 1864—Establishment of the First Greek Orthodox Community in the Western Hemisphere, Holy Trinity, New Orleans, La.
- 1908—The first parochial school was established in Chicago.
- 1912—Organization of the first Sunday School in the U.S., Holy Trinity, New York City.
- 1918—First visit of Meletios Metaxakis, Archbishop of Athens, to America with Bishop Alexander of Rodostolou.
- 1921—Second visit to Meletios Metaxakis to America. Year of incorporation of the Greek Orthodox Archdiocese of North and South America.
- 1921—First Clergy-Laity Congress of the Greek Orthodox Archdiocese in New York City.
- 1922—Patriarch Meletios places the Archdiocese under the authority of the Ecumenical Patriarchate.
- 1922—Most Rev. Alexandros, first Greek Orthodox Archbishop in America.
- 1922—Second Clergy-Laity Congress of the Greek Orthodox Archdiocese in New York City. On September 19, 1922, the Greek Orthodox Archdiocese of North and South America was recognized by the State of New York.
- 1924—Adoption of the New Calendar by the Greek Orthodox Church.
- 1924—Organization of the Supreme Educational Board of the Greek Orthodox Archdiocese in the United States.
- 1927—Third Clergy-Laity Congress of the Greek Orthodox Archdiocese in Chicago, Illinois.
- 1931—Arrival of Archbishop Athenagoras in the U.S.
- 1931—Fourth Clergy-Laity Congress of the Greek Orthodox Archdiocese in New York City.
- 1933—Fifth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Chicago, Illinois.
- 1935—Sixth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Boston, Mass.
- 1937—Founding of Holy Cross Seminary in Pomfret, Ct.
- 1939—Seventh Clergy-Laity Congress of the Greek Orthodox Archdiocese in Detroit, Michigan.
- 1942—Eighth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Philadelphia, Pa.
- 1944—Founding of St. Basil's Academy in Garrison, N. Y.
- 1946—Ninth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Boston, Mass.
- 1947—Holy Cross Seminary is relocated to Brookline, Mass.
- 1948—Elevation of Archbishop Athenagoras to Ecumenical Patriarch of Constantinople.
- 1949—Arrival of Archbishop Michael in the U.S.
- 1950—Tenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in St. Louis, Missouri.
- 1952—Eleventh Clergy-Laity Congress of the Greek Orthodox Archdiocese in Los Angeles, California.
- 1954—Twelfth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Savannah, Georgia.
- 1956—Thirteenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Washington, D. C.
- 1958—Fourteenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Salt Lake City, Utah.
- 1958—Death of Archbishop Michael, July 13, 1958.
- 1959—Enthronement of Archbishop Iakovos, April 1, 1959.
- 1960—First meeting of the Canonical Eastern Orthodox Bishops in America at the Greek Orthodox Archdiocese, March 15, and establishment of SCOBA.
- 1960—Fifteenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Buffalo, N. Y.
- 1962—Sixteenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Boston, Mass.
- 1964—Seventeenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Denver, Colorado.
- 1964—Archbishop Iakovos accompanied stantinople, Athenagoras I, to the Holy Lands for a historic meeting between His Holiness and Pope Paul VI, January 5-6.
- 1964—Archbishop Iakovos announced the Centennial Observance of the founding of the first Greek Orthodox Church in America in New Orleans in 1864 would be held during June, 1964 to October, 1965.
- 1966—Eighteenth Clergy-Laity Congress of the Greek Orthodox Archdiocese in Montreal, Canada.
- August
- 1966—The 1500th Anniversary of the founding of the Monastery of St. Catherine was observed in a special pilgrimage to Mount Sinai by Archbishop Iakovos and members of the Archdiocesan Council.
- November
- 1966—Archbishop Iakovos visited South Vietnam.
- December
- 1966—Foreign Missions Department is established.
- July
- 1967—Pope Paul VI visits Ecumenical Patriarch Athenagoras I in Constantinople. The most important ecclesiastical meeting of the last ten centuries.
- October
- 1967—Patriarch Athenagoras visits Yugoslavia, Rumania and Bulgaria and consults with the Patriarchs on the matter of unity between Orthodoxy and Roman Catholicism and on other important matters for the Orthodox Church.

October

1967—Patriarch Athenagoras returns Pope's visit journeying to the Vatican; the two leaders hold further talks for advancing the cause of unity between East and West.

November

1967—Patriarch Athenagoras visited the World Council of Churches headquarters in Geneva and the Archbishop of Canterbury, Dr. Michael Ramsey, Primate of the Anglican Church, in London, England.

June

1968—The Holy Cross School of Theology was accepted into associate membership by the American Association of Theological Schools.

June

1968—The Campus Commission inaugurated the first national Orthodox Students Conference at Oberlin College, Oberlin, Ohio.

June

1968—The Inter-Orthodox Commission met in the Ecumenical Patriarchate's Orthodox Center at Chambes (near Geneva), Switzerland and established a Secretariat and a Commission to coordinate the preparations for a Pan-Orthodox Conference.

July

1968—The 19th Biennial Clergy-Laity Congress was convened in Athens, Greece.

July

1968—Bishop Meletios of Arestias died. He served as Bishop of the South American Tenth Archdiocesan District since July, 1964.

1968—World Council of Churches General Assembly convened in Uppsala, Sweden. Archbishop Iakovos presided over several sessions.

November

1968—Patriarch Athenagoras observed the 20th Anniversary of his election as Patriarch of Constantinople.

May

1970—Orthodox and Roman Catholic theologians met to discuss Mixed Marriages and Common Worship.

June

1970—Archbishop Iakovos was presented with the "Clergyman of the Year" Award by the Religious Heritage of America for "his leadership in community and ecumenical activities at home and abroad and for contributions to American religious life."

June

1970—The 20th Biennial Clergy-Laity Congress convened in New York City.

July

1970—The first season of the Ionian Village summer camp was opened with some 400 youngsters participating. Archbishop Iakovos officiated at the opening ceremonies which was attended by His Excellency Henry J. Tasca, U.S. Ambassador to Greece.

November

1970—First meeting of Presbyter's Council in Cleveland, Ohio.

November

1970—George Christopher installed as first Orthodox Co-Chairman of the National Conference of Christians and Jews.



Jan., 1971 — Bishop John (Christodoulos Kallos) consecrated Titular Bishop of Theron and assigned to Houston Diocese, becoming first American-born bishop.

March, 1971 — The Archbishop opens a series of celebrations for the 150th Anniversary of Greek Independence at the Fordham University Auditorium at Lincoln Center, New York City.



April, 1971 — St. Photios Memorial Shrine was so designated by Archbishop Iakovos in commemoration of first Greek settlers to arrive in St. Augustine, Florida.

June, 1971 — Bishop Philotheos (Karamitsos) Consecrated Titular Bishop of Meloa and assigned to New York Diocese.

September, 1971 — Father John Geranios of San Francisco, Cal., appointed Vicar General for Archdiocesan Clergy with offices at the Archdiocese Headquarters in New York City.

October, 1971 — Archdiocese establishes Social, Health and Welfare Center with offices at the Archdiocese and St. Catherine's Church in Astoria, N. Y.



October, 1971 — First biweekly newspaper — "ORTHODOX OBSERVER" — published.



Archbishop Iakovos brings forth the Holy Light of the Easter Resurrection Service in the Archdiocesan Cathedral of the Holy Trinity in New York City.

The Agape Service, celebrated on Easter Sunday in the Archdiocesan Cathedral of the Holy Trinity, New York City, drew more than 400 youngsters of the Greek Orthodox Faith.



Holy Relics are carried by Archbishop Iakovos at the procession of the Consecration of the Annunciation Greek Orthodox Church in Milwaukee, Wis. This Church was designed by the late distinguished American architect, Frank Lloyd Wright.

Photo by Milwaukee Journal



His Eminence Archbishop Iakovos preaching the sermon during the Divine Liturgy at the Cathedral of the Pines in Rindge, N.H.



THE PRESBYTERS' COUNCIL OF THE GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA. The initial meeting at SS. Constantine Helen Cathedral, Cleveland, Ohio, November 19-20, 1970. From left to right: Reverend Fathers Peter N. Kyriakos, Constantine Volaitis, Constantine N. Domas, Evagoras Constantinides, Soterios Athanasoulas, Robert G. Stephanopoulos, Constantine M. Monios, Alkiviadis C. Calivas, Constantine Eliades, His Eminence Archbishop Iakovos, the Reverend Fathers Ernest Blougouras, Elias G. Stephanopoulos, Phaethon D. Constantinides, Peter G. Bithos, Andrew J. Demotsis, Anthony C. Charles L. Mihos, John G. Geranios, John T. Tavlarides, Manousos M. Lioy, Philip G. Gialopsos. Absent from picture due to illness: The Reverend Fathers William G. Gaines and Philemon Payiatis.



The National Board of the Greek Orthodox Ladies Philoptochos Society met in New York with Mrs. Sophia Hadjiyanis presiding. Attending the meeting were Dr. Joan Coggin and Dr. Earl Warlham who presented the Philoptochos with a special plaque commending them for their invaluable contributions to the Heart Mission program.

Archbishop Iakovos addressing the Members of the Archdiocesan Council



Archbishop Iakovos presents a check for \$7,000.00 to Dr. Andrew W. Cord, President Emeritus of Columbia University and Dean of the School of International Affairs, to establish Modern Greek Studies at the School. Attending presentation were Prof. Vojtech Mastny, Acting Director of the Institute on Central Europe, and Mr. Emmanuel Hatzimmanuel, Executive Director of Department of Education of the Archdiocese.

The 150th Anniversary of Greek Independence was celebrated by a colorful parade march up Fifth Avenue with Greek Orthodox parishes, organizations and institutions participating. Reviewing the parade are Archbishop Iakovos; the Greek Ambassador to the United States, the honorable Basil Vitsaxis; Mayor Lindsay of New York; the Assistant Secretary of the Treasury, Eugene Rossides; and George Piliotes, President of the Federation of American-Hellenic Societies of Greater New York.



The former Svetlana Alliluyeva and her husband, William Wesley Peters, with Archbishop Iakovos and Judge Christ Seraphim during the festivities marking the consecration of the Annunciation Greek Orthodox Church in Milwaukee, Wisconsin.



One of the Senior Citizens who resides at the Saint Michael's Home for the Aged greets Archbishop Iakovos.

1972

TUESDAY 4

Σύναξις τῶν 70 Ἀποστόλων, Θεοκτίστου ὁσίου.
The 70 disciples.
Theoktistos the righteous.

SATURDAY 8

Ὅσιον Γεωργίου, Δομνίκης, Κύρου.
St. George, St. Dominica and St. Kyros.

WEDNESDAY 12

Εὐθυσίας καὶ Τατιανῆς μαρτύρων.
Euthasia and Tatiane the martyrs.

SUNDAY 16

Τὸν Δεκά Λεπρόν
Προσκύνησις ἀλύτως τοῦ Ἀποστόλου Πέτρου.
SUNDAY OF THE LEPERS
Veneration of the precious chain
of St. Peter.

SATURDAY 1

NEW YEAR'S DAY
ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ
ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ (379)
CIRCUMCISION OF OUR LORD
ST. BASIL THE GREAT (379)

WEDNESDAY 5

Θεοπέμπτου καὶ Θεωνά τῶν μαρτύρων.
(Νηστεία).
Theopemptos and Theonas the martyrs.

SUNDAY 9

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΑ ΦΩΤΑ
Πολυεύκτου μάρτυρος, Εὐστρατίου ὁσίου.
SUNDAY AFTER EPIPHANY
Polyeuktos the martyr.
Eustratios the righteous.

THURSDAY 13

Ἑρμούλου καὶ Στρατονίκου μαρτύρων.
Hermyllos and Stratonikos the martyrs.

MONDAY 17

ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
ST. ANTHONY THE GREAT.

SUNDAY 2

ΚΥΡΙΑΚΗ ΠΡΟ ΤΩΝ ΦΩΤΩΝ
Σιλόεστρου Πάπα Ρώμης, Θεαγένους μάρτυρος.
SUNDAY BEFORE EPIPHANY
St. Silvester Pope of Rome.
Theagenes the martyr.

THURSDAY 6

ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ (Εὐλογία τῶν ὑδάτων)
EPIPHANY DAY
(Blessing of the Waters)

MONDAY 10

ΓΡΗΓΟΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΗΣ (395)
ST. GREGORY BISHOP OF NYSSA (395)

FRIDAY 14

ΑΠΟΔΟΣΙΣ ΤΗΣ ΕΟΡΤΗΣ ΤΩΝ ΘΕΟΦΑΝΕΙΩΝ
Τῶν ἐν Σινᾷ καὶ Ραϊθῷ Πατέρων.
The Fathers at Sinai and Raitho.

TUESDAY 18

ΑΘΑΝΑΣΙΟΥ ΚΑΙ ΚΥΡΙΑΛΟΥ
ΑΛΕΞΑΝΔΡΕΙΑΣ
ATHANASIOS THE GREAT
CYRIL OF ALEXANDRIA

MONDAY 3

Μαλαχίου τοῦ προφήτου, Γορδίου μάρτυρος.
Malachi the prophet.
Gordias the martyr.

FRIDAY 7

ΣΥΝΑΞΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ
ST. JOHN THE BAPTIST

TUESDAY 11

Θεοδοσίου Κοινοβιάρχου.
St. Theodosios the abbot.

SATURDAY 15

Παύλου τοῦ Θηβαίου καὶ
Ἰωάννου Καλυδωνίου ὁσίων.
Paul of Thebes and John Kalyvites,
the hermits.

WEDNESDAY 19

Μακαρίου τοῦ ὁσίου,
Μάρκου τοῦ Εὐγενικοῦ, μητροπολίτου Ἐφέσου.
St. Makarios the righteous.
St. Mark Eugenikos Metropolitan
of Ephesus.

Εὐθυμίου τοῦ Μεγάλου.
St. Euthymios the Great.

ΜΑΞΙΜΟΥ ΟΜΟΛΟΓΗΤΟΥ
Νεοφύτου μάρτυρος.
St. Maximos the Confessor.

ΤΙΜΟΘΕΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Ἀναστάσιου τοῦ Πέρου, μάρτυρος.
TIMOTHY THE APOSTLE

ΚΥΡΙΑΚΗ ΤΟΥ ΖΑΚΧΑΡΙΟΥ Ἀγαγγέλου καὶ
Κλημέντος Ἐπισκόπου Ἀγκύρας.
SUNDAY OF ZACCHAEUS

Εὐθυμίου τοῦ Μεγάλου. St. Euthymios the Great.	ΜΑΞΙΜΟΥ ΟΜΟΛΟΓΗΤΟΥ Νεοφύτου μάρτυρος. St. Maximos the Confessor. St. Neophytos the martyr.	ΤΙΜΟΘΕΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Ἀναστασίου τοῦ Πέρσου, μάρτυρος. TIMOTHY THE APOSTLE Anastasios the Persian, martyr.	ΚΥΡΙΑΚΗ ΤΟΥ ΖΑΚΧΑΙΟΥ. Ἀγαθαγγέλου μάρ- κλητος Ἐπισκόπου Ἀγκύρας. SUNDAY OF ZACCHAEUS Clement, Bishop of Angora. Agathangelos the martyr.
MONDAY 24 Ξένης τῆς ὁσίας. St. Xenis.	TUESDAY 25 ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ Πατριάρχου Κωνσταντινουπόλεως (388). ST. GREGORY THE THEOLOGIAN Patriarch of Constantinople (388).	WEDNESDAY 26 Ξενοφώντος ὁσίου καὶ τῆς συνοδείας αὐτοῦ. St. Xenophon and his companions.	THURSDAY 27 ΑΝΑΚΟΜΙΔΗ ΤΩΝ ΛΕΙΨΑΝΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ TRANSLATION OF THE REMAINS OF ST. JOHN CHRYSOSTOM
FRIDAY 28 Ἐφραίμ τοῦ Σύρου, Χαρίτωνος μάρτυρος. St. Efralim of Syria. St. Chariton the martyr.	SATURDAY 29 Ἀνακομιδὴ Λειψάνων Ἰγνατίου τοῦ Θεοφόρου. Translation of the remains of St. Ignatius.	SUNDAY 30 ΤΟΥ ΤΕΛΩΝΟΥ ΚΑΙ ΦΑΡΙΣΑΙΟΥ ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ, Βασιλείου Μεγάλου, Γρηγορίου Θεολόγου, Ἰωάννου Χρυσοστόμου. SUNDAY OF THE PUBLICAN AND PHARISEE. THE THREE HIERARCHS: St. Basil the Great, St. Gregory the Theologian, St. John Chrysostom.	MONDAY 31 Κύρου καὶ Ἰωάννου τῶν Ἀναργύρων. Saints Cyrus and John the medical missionaries
1972 SUNDAY EPISTLES AND GOSPEL READINGS January 2 2 Timothy 4:5-8 " 9 Ephesians 4:7-13 " 16 Colossians 3:4-11 " 23 1 Timothy 4:9-15 " 30 Hebrews 13:17-21 January 5 Mark 1:1-8 " 6 Matthew 4:12-17 " 7 Luke 17:12-19 " 18 Luke 19:1-10 " 25 Luke 18:10-14 Divine Liturgy is celebrated on: January 1, 5, 6, 7, 18, 25, 30 (Feasts are described above)			
Notes			

FEBRUARY

TUESDAY 1

Προεόρτια Ὑπαπαντῆς, Τρύφωνος μάρτυρος
Περπέτουας μάρτυρος.
Eve of the presentation of our Lord in
the Temple. SS. Tryphon and Perpetua.

WEDNESDAY 2

Ἡ ὙΠΑΠΑΝΤΗ ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
THE PRESENTATION OF OUR LORD
IN THE TEMPLE

THURSDAY 3

Συμεὼν τοῦ Θεοδόχου, Ἄννης τῆς προφήτιδος.
St. Symeon who received Christ in the
Temple. St. Anna the prophetess.

FRIDAY 4

Ἰσιδώρου τοῦ Πηλουσιώτου.
St. Isidore of Pelusium.

SATURDAY 5

Ἀγάθης μάρτυρος.
Πολυεύκτου Πατριάρχου Κωνσταντινουπόλεως.
St. Agatha the martyr.
St. Polyeuktos, Patriarch of
Constantinople.

SUNDAY 6

ΚΥΡΙΑΚΗ ΤΟΥ ΑΣΙΩΤΟΥ
ΦΩΤΙΟΥ ΠΑΤΡΙΑΡΧΟΥ ΚΩΝ) ΠΟΛΕΩΣ
Βούκολου Ἐπισκόπου Σμύρνης.
SUNDAY OF THE PRODIGAL SON
ST. PHOTIUS, PATRIARCH
OF CONSTANTINOPLE
St. Bukolos of Smyrna.

MONDAY 7

Παρθενίου Ἐπισκόπου Λαμψάκου.
St. Parthenios, Bishop of Lampsacus.

TUESDAY 8

ΘΕΟΔΩΡΟΥ ΤΟΥ ΣΤΡΑΤΗΛΑΤΟΥ
Ζαχαρίου τοῦ προφήτου.
ST. THEODORE THE MARSHAL
Zacharias the prophet.

WEDNESDAY 9

Νικηφόρου μάρτυρος, Μαρκέλλου μάρτυρος.
(Ἀπόδοσις Ὑπαπαντῆς).
St. Nikiforos the martyr.
St. Marcellus the martyr.

THURSDAY 10

ΧΑΡΑΛΑΜΠΟΥΣ ΤΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ
ST. HARALAMBOS THE MARTYR

FRIDAY 11

Βλασίου ἱερομάρτυρος.
Θεοδώρας τῆς Ἀγούστης
St. Vlasios the martyr.
St. Theodora the Empress.

SATURDAY 12

ΛΙΝΚΟΛΝ'Σ BIRTHDAY
Μελετίου Ἀρχιεπισκόπου Ἀντιοχείας.
Ἀντωνίου Πατριάρχου Κωνσταντινουπόλεως.
St. Meletios of Antioch.
St. Anthony of Constantinople.

SUNDAY 13

ΚΥΡΙΑΚΗ ΤΗΣ ΑΠΟΚΡΕΩ
Μαρτινιανού τοῦ ὁσίου.
Ἀκύλα καὶ Πρισκίλλης τῶν ἀποστόλων.
LAST DAY OF MEAT TAKING BEFORE
LENT. St. Martinianos the righteous.
Aquila and Priscilla the Apostles.

MONDAY 14

Αὐξεντίου τοῦ ὁσίου.
Ἀβραάμ καὶ Μάρωνος τῶν ὁσίων.
Auxentios the righteous.
Abraham and Maron the righteous.

TUESDAY 15

Ὀνησίμου τοῦ ἀποστόλου, Εὐσεβίου ὁσίου.
Onesimos the Apostle.
Eusebius the righteous.

WEDNESDAY 16

Παμφίλου μάρτυρος.
Φλαβιανῶν Πατριάρχου Κωνσταντινουπόλεως.
Pamphilos the martyr.
Flavianos of Constantinople.

THURSDAY 17

Θεοδώρου τοῦ Τύρωνος.
St. Theodore of Tyron.

FRIDAY 18

Λέοντος Πάπα Ρώμης.
Ἀγαπητοῦ τοῦ ὁμολογητοῦ.
St. Leo, Pope of Rome.
Agapetos the confessor.

SATURDAY 19

Ἀρχίππου τοῦ Ἀποστόλου, Φιλοθέης ὁσίου.
Φιλήμονος καὶ Ἀμφίας τῶν ἀποστόλων.
Archippus the Apostle.
Philothel the righteous.
Philemon and Apphia the Apostles.

SUNDAY 20

ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΟΦΑΓΟΥ
Λέοντος Ἐπισκόπου Κατάνης.
Βησσαρίωνος ὁσίου.

WASHINGTON'S BIRTHDAY

ΚΑΘΑΡΑ ΔΕΥΤΕΡΑ. Ἀρχ. ἡ Μ. Τεσσαρακοστή.
Εὐσταθίου Ἐπισκόπου Ἀντιοχείας.

TUESDAY 21

Ἀνθούσης μάρτυρος.
St. Anthousa the martyr.

WEDNESDAY 22

ΠΡΟΗΓΙΑΣΜΕΝΗ
ΠΟΛΥΚΑΡΠΟΥ ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ
LITURG' OF PRESANCTIFIED GIFTS
ST. POLYCARP BISHOP OF SMYRNA

ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΟΦΑΓΟΥ Λέοντος, Ἐπισκόπου Κατάνης. Βησσαρίωνος ὁσίου. LAST DAY BEFORE LENT S. Leo, Bishop of Catania. St. Besarion the righteous.	WASHINGTON'S BIRTHDAY ΚΑΘΑΡΑ ΔΕΥΤΕΡΑ. Ἀρχ. ἡ Μ. Τεσσαρακοστή. Εὐσταθίου Ἐπισκόπου Ἀντιοχείας. THE GREAT LENT BEGINS St Eustathios of Antioch.	Ἀνθούσης μάρτυρος. St. Anthousa the martyr.	ΠΡΟΗΓΙΑΣΜΕΝΗ ΠΟΛΥΚΑΡΠΟΥ ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ LITURGY OF PRESANCTIFIED GIFTS ST. POLYCARP, BISHOP OF SMYRNA
THURSDAY 24 Πρώτη καὶ δευτέρα εὐρεσις τῆς τιμίας κεφαλῆς Ἰωάννου τοῦ Προδρόμου. St. John the Forerunner.	FRIDAY 25 ΠΡΟΗΓΙΑΣΜΕΝΗ. Α' ΧΑΙΡΕΤΙΣΜΟΙ Ταρασίου Κωνσταντινουπόλεως. Ρηγίνου Ἐπισκόπου Σκοπέλου. LITURGY OF PRESANCTIFIED GIFTS SALUTATIONS TO THE VIRGIN MARY (Series I) St. Tarasius of Constantinople. St. Reginos, Bishop of Skopelos.	SATURDAY 26 ΣΑΒΒΑΤΟΝ ΤΩΝ ΨΥΧΩΝ Φωτεινῆς Σαμαρείτιδος, Πορφυρίου Ἐπ. Γάζης. FIRST MEMORIAL SATURDAY Photéine the Samaritan. St. Porphyrius, Bishop of Gaza.	SUNDAY 27 SUNDAY OF ORTHODOXY ΚΥΡΙΑΚΗ Α' ΤΩΝ ΝΗΣΤΕΙΩΝ Προκοπίου Δεκαπολίτου, Γελασίου μάρτυρος. FIRST SUNDAY OF LENT St. Prokopios of Decapolis. St. Gelasius the martyr.
MONDAY 28 Βασιλείου τοῦ ὁμολογητοῦ. St. Basil the Confessor.	TUESDAY 29 Κασσιανοῦ ὁσίου τοῦ ὁμολογητοῦ. St. Cassianos the Confessor.		
1972 February 6 13 20 27 SUNDAY EPISTLES AND 1 Corinthians 6:12-20 1 Corinthians 8:9-2 Romans 13:11-14:4 Hebrews 11:24-26, 32-40 GOSPEL READINGS: Luke 15:11-32 Matthew 25:31-46 Matthew 6:14-21 John 1:44-52 Divine Liturgy is celebrated on: February 2, 6, 10, 26 (Feasts are described above)			
Notes			

1972

SATURDAY 4

ΣΑΒΒΑΤΟΝ ΤΩΝ ΨΥΧΩΝ. Γερασίου ὁσίου.
Παύλου καὶ Ἰουλιανῆς, μαρτύρων.
SECOND MEMORIAL SATURDAY
St. Gerasimos the righteous.
Paul and Julianne the martyrs.

WEDNESDAY 8

ΠΡΟΗΓΙΑΣΜΕΝΗ. Ἑρμοῦ τοῦ Ἀποστόλου.
Θεοφύλακτου Ἐπισκόπου Νικομηδείας.
LITURGY OF PRESANCTIFIED GIFTS
St. Theophylactos, Bishop of Nicomedia.
Hermes the Apostle.

SUNDAY 12

ΚΥΡΙΑΚΗ Γ'. ΤΩΝ ΝΗΣΙΤΕΙΩΝ
(ΤΗΣ ΣΤΑΥΡΟΠΡΟΣΚΥΝΗΣΕΩΣ)
Θεοφάνους τοῦ ὁμολογητοῦ.
Γρηγορίου Πάπα Ρώμης τοῦ Διαλόγου.
THIRD SUNDAY OF LENT
(VENERATION OF THE HOLY CROSS)
Theophanes the confessor.
Gregory of Rome.

THURSDAY 16

Σαβίνου μάρτυρος, Χριστοδούλου τοῦ ἐν Πάτμῳ.
Sabinus the martyr.
St. Christodoulos of Patmos.

WEDNESDAY 1

ΠΡΟΗΓΙΑΣΜΕΝΗ. Εὐδοκίας ὁσιομάρτυρος.
Θεοδόρου Τήρωνος.
LITURGY OF PRESANCTIFIED GIFTS
St. Theodore of Tyron.
St. Eudokia the martyr.

SUNDAY 5

ΚΥΡΙΑΚΗ Β' ΤΩΝ ΝΗΣΙΤΕΙΩΝ
Κόνωνος, Ἀρχέλαου, Εὐλογίου μαρτύρων.
SECOND SUNDAY OF LENT
SS. Conon, Archelaus and Eulogius
the martyrs.

THURSDAY 9

Τῶν ἐν Σεδάστει 40 μαρτύρων.
The 40 martyrs of Sebastia.

MONDAY 13

Νικηφόρου Κωνσταντινουπόλεως.
St. Nicephorus of Constantinople.

FRIDAY 17

ΠΡΟΗΓΙΑΣΜΕΝΗ. Δ' ΧΑΙΡΕΤΙΣΜΟΙ.
Ἀλεξίου τοῦ Ἀνθρώπου τοῦ Θεοῦ.
LITURGY OF PRESANCTIFIED GIFTS
SALUTATIONS TO THE VIRGIN MARY
(Series IV)
St. Alexios, the man of God.

THURSDAY 2

Ἡσυχίου μάρτυρος.
St. Hesychios the martyr.

MONDAY 6

Μνήμη τοῦ διὰ καλλύδων θαύματος
Ἁγίου Θεοδώρου τοῦ Τήρωνος.
Τῶν ἐν Ἀμορίῳ 42 μαρτύρων.
The 42 martyrs of Amorion.

FRIDAY 10

ΠΡΟΗΓΙΑΣΜΕΝΗ. Γ' ΧΑΙΡΕΤΙΣΜΟΙ.
Κορδάτου μάρτ., Ἀναστασίας ὁσ. Πατρικίας.
LITURGY OF PRESANCTIFIED GIFTS
SALUTATIONS TO THE VIRGIN MARY
(Series III)
St. Kordatos the martyr.
St. Anastasia the patrician.

TUESDAY 14

Βενέδικτου τοῦ ὁσίου.
Εὐσχήμονος ὁμολογητοῦ.
St. Benedict the righteous.
Eusehemon the confessor.

SATURDAY 18

Κυρίλλου Ἱεροσολύμων.
St. Cyril of Jerusalem.

FRIDAY 3

ΠΡΟΗΓΙΑΣΜΕΝΗ. Β' ΧΑΙΡΕΤΙΣΜΟΙ.
Εὐτροπίου, Κλεονίκου, Θεοδορήτου καὶ
Βασιλίσκου, μαρτύρων.
LITURGY OF PRESANCTIFIED GIFTS
SALUTATIONS TO THE VIRGIN MARY
(Series II)
Eutropios, Kleonikos, Theodoritos and
Vasiliskos the martyrs.

TUESDAY 7

Τῶν ἐν Χερσῶν ἐπισκεψησάντων μαρτύρων.
The martyrs of Cherson.

SATURDAY 11

Σωφρονίου Ἀρχιεπισκόπου Ἱεροσολύμων.
St. Sophronios, Archbishop of Jerusalem.

WEDNESDAY 15

ΠΡΟΗΓΙΑΣΜΕΝΗ. Ἀριστοδούλου Ἀποστόλου.
Ἀγαπίου καὶ τῶν σὺν αὐτῷ.
LITURGY OF PRESANCTIFIED GIFTS
St. Agapios and his companions.
Aristovoulos the Apostle.

SUNDAY 19

ΚΥΡΙΑΚΗ Δ' ΤΩΝ ΝΗΣΙΤΕΙΩΝ
Χρυσάνθου καὶ Δαρείου μαρτύρων.
FOURTH SUNDAY OF LENT
Chrysanthos and Dareia, martyrs.

ΜΟΝΗ Τῆς Ἁγίας Σάββας ἀναιρεθέντων.
The Martyrs of the monastery

Ἰακώβου ὁσίου τοῦ ὁμολογητοῦ.
St. James the confessor.

ΠΡΟΗΓΙΑΣΜΕΝΗ. Ο ΜΕΓΑΣ ΚΑΝΟΝ.
Βασιλίου Ἱερομάρτυρος, Καλλινίκης μαρτύρος.
LITURGY OF PRESANCTIFIED GIFTS

Νικωνος ὁσιομάρτυρος καὶ 199 μολητῶν αὐτοῦ.
St. Nikon and the 199 martyrs.

MONDAY 20

Τῶν ἐν τῇ μονῇ τοῦ Ἁγίου Σάββα ἀναιρεθέντων.
The Martyrs of the monastery
of St. Savas.

Ἰακώβου ὁσίου τοῦ ὁμολογητοῦ.
St. James the confessor.

ΠΡΟΗΓΙΑΣΜΕΝΗ. Ο ΜΕΓΑΣ ΚΑΝΟΝ.
Βασιλείου ἱερομάρτυρος, Καλλινίκης μάρτυρος.
LITURGY OF PRESANCTIFIED GIFTS
THE GREAT CANON
St. Basil the martyr.
Kalliniki the martyr.

Νικῶνος ὁσιomάρτυρος καὶ 199 μωθῆτῶν αὐτοῦ.
St. Nikon and the 199 martyrs.

FRIDAY 24

ΠΡΟΗΓΙΑΣΜΕΝΗ. ΧΑΙΡΕΤΙΣΜΟΙ (ὅλοι ὁμοῦ)
ἱεροσόρτια τῆς ἐορτῆς τοῦ Εὐαγγελισμοῦ.
Ἀρτέμιονος Ἐπισκόπου Σελεύκειας.
LITURGY OF PRESANCTIFIED GIFTS
SALUTATIONS TO THE VIRGIN MARY
(entire series)
Artemion, Bishop of Seleucia.

SATURDAY 25

GREEK INDEPENDENCE DAY
Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ
(Λειτουργία ἱ. Χρυσόστομου.) (ἔχθρος κατάλ.)
ANNUNCIATION OF THE VIRGIN
MARY (Partaking of fish permitted).
Liturgy of St. John Chrysostom.

SUNDAY 26

ΚΥΡΙΑΚΗ Ε' ΤΩΝ ΝΗΣΤΕΙΩΝ
Σύναξις Ἀρχαγγέλου Γαβριήλ.
FIFTH SUNDAY OF LENT
Gabriel the Archangel.

MONDAY 27

Ματρώνης ὁσίας.
Φιλήτου καὶ Λυδίας τῶν μαρτύρων.
St. Matrona of Salonica.
Philitos and Lydia the martyrs.

TUESDAY 28

Ἱλαρίωνος ὁσίου, Ἡρωδίου ἀποστόλου.
St. Hilarion the righteous.
Herodianos the Apostle.

WEDNESDAY 29

ΠΡΟΗΓΙΑΣΜΕΝΗ
Μάρκου Ἐπισκόπου Ἀρεθουσίων.
LITURGY OF PRESANCTIFIED GIFTS
St. Mark, Bishop of Arethusa.

THURSDAY 30

Ἰωάννου ὁσίου συγγραφέως τῆς Κλίμακος.
St. John author of the spiritual ladder.

FRIDAY 31

ΠΡΟΗΓΙΑΣΜΕΝΗ
Ἰππατίου ἱερομάρτυρος, Ἀκακίου ὁμολογητοῦ.
LITURGY OF PRESANCTIFIED GIFTS
St. Hippatius the martyr.
Akakios the confessor.

1972

March 5
" 12
" 19
" 26

SUNDAY EPISTLES AND GOSPEL READINGS

Hebrews 1:10-2:3
Hebrews 4:14-5:6
Hebrews 6:13-20
Hebrews 9:11-14
Mark 2:1-12
Mark 8:34-9:1
Mark 9:17-31
Mark 10:32-45

Divine Liturgy is celebrated on:
March 4, 9, 25
(Feasts are described above)

Notes

1972

SATURDAY 1

ΣΑΒΒΑΤΟΝ ΤΟΥ ΛΑΖΑΡΟΥ
Μαρίας τῆς Αἰγυπτίας,
Γεροντίου καὶ Βασιλείου, μαρτύρων.
SATURDAY OF LAZARUS
St. Mary the Egyptian,
Gerontides and Vasileides the martyrs.

SUNDAY 2

WESTERN EASTER
ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΛΙΩΝ
Τίτου δαίου, Ἀμφιανού, Αἰδείου μαρτύρων.
PALM SUNDAY. St. Titus the righteous,
Amphianos and Edesios, martyrs.

MONDAY 3

ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ
Νικήτα ὁμολογητοῦ, Ἰωσήφ τοῦ ὑμνογράφου.
MONDAY OF HOLY WEEK
St. Nikitas the confessor,
St. Joseph the hymnographer.

TUESDAY 4

ΜΕΓΑΛΗ ΤΡΙΤΗ
Γεωργίου ἐν Μαλεῳ, Ζωσιμά καὶ Πλάτωνος δα.
TUESDAY OF HOLY WEEK
St. George of Malum,
Zosimas and Plato the righteous.

WEDNESDAY 5

ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ
Διοδώρου, Κλαυδίου, Ζήνωνος μαρτύρων.
WEDNESDAY OF HOLY WEEK
SS. Diodoros, Claudius and Zeno
the martyrs.

THURSDAY 6

ΜΕΓΑΛΗ ΠΕΜΠΤΗ. Πλατωνίδος δαίας.
Εὐτυχίου Κωνσταντινουπόλεως.
THURSDAY OF HOLY WEEK
St. Eutychios of Constantinople,
Platonis the righteous.

FRIDAY 7

ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ. Καλλιπίου μάρτυρα
Γεωργίου Ἐπισκόπου Μυτιλήνης.
FRIDAY OF HOLY WEEK
(The Epitaphios Service)
St. Calliopios the martyr,
St. George, Bishop of Mytilene.

SATURDAY 8

ΜΕΓΑ ΣΑΒΒΑΤΟΝ
Ἡρώδιονος καὶ Ἀγάθου ἐκ τῶν 70 Ἀποστόλων.
SATURDAY OF HOLY WEEK
(Midnight Resurrection Service)
Herodian and Agavos, of the 70 Apostles.

SUNDAY 9

GREEK ORTHODOX EASTER
ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ
Εὐτυχίου μάρτυρος.
EASTER SUNDAY (The Agape Service)
Euphychios the martyr.

MONDAY 10

ΔΕΥΤΕΡΑ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
Τερεντίου, Πομπηίου καὶ Τροφίμου.
MONDAY OF THE WEEK OF
NEW CREATION
SS. Terentios, Pompeios and
other martyrs.

TUESDAY 11

ΤΡΙΤΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
Ἀντίπα Ἐπισκόπου Περγάμου.
TUESDAY OF THE WEEK
OF NEW CREATION
St. Antipas of Pergamus.

WEDNESDAY 12

ΤΕΤΑΡΤΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
Βασιλείου τοῦ ὁμολογητοῦ, Ἀνθούσης δαίας.
WEDNESDAY OF THE WEEK
OF NEW CREATION
Basil the confessor,
Anthousa the righteous.

THURSDAY 13

ΠΕΜΠΤΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
Μαρτίνου Πάπα Ρώμης
Θεοδοσίου καὶ Ζωΐλου μαρτύρων.
THURSDAY OF THE WEEK
OF NEW CREATION
St. Martin, Pope of Rome,
Theodosios and Zoilos, martyrs.

FRIDAY 14

ΠΑΡΑΣΚΕΥΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
ΤΗΣ ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ
Ἀριστάρχου, Πούδη καὶ Τροφίμου
ἐκ τῶν 70 Ἀποστόλων.
FRIDAY OF THE WEEK
OF NEW CREATION
ZOODOCHOS PEGHE
SS. Aristarchos, Poudis and
Trophimos of the 70 Apostles.

SATURDAY 15

ΣΑΒΒΑΤΟΝ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ
Κρήσκεντος μάρτυρος.
Λεωνίδου Ἐπισκόπου Ἀθηνῶν.
SATURDAY OF THE WEEK
OF NEW CREATION
Kreskentos the martyr,
Leonidas, Bishop of Athens.

SUNDAY 16

ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ
Ἀγάπης, Εἰρήνης καὶ Γαλινῆς μαρτύρων.
SUNDAY OF ST. THOMAS
SS. Agape, Irene and Galini the martyrs.

MONDAY 17

Συμεὼν ἱερομάρτυρος ἐν Περσίᾳ.
Ἀγαπητοῦ Πάπα Ρώμης.
Symeon the martyr in Persia.
Agapetos, Pope of Rome.

TUESDAY 18

Τοῦ δαίου πατρὸς Ἰωάννου, μαθητοῦ
Γρηγορίου Δεκαπόλεως.
John the righteous, pupil of
Gregory of Decapolis.

WEDNESDAY 19

Παφουντίου ἱερομάρτυρος.
Γεωργίου Ἐπισκόπου Πισιδίας ὁμολογητοῦ.
Paphnountios the martyr,
St. George Bishop of Pisidia the confessor.

THURSDAY 20

Θεοδώρου δαίου, Ζαχαρίου ἀποστόλου.
Theodore the righteous.

FRIDAY 21

Ἰαννουαρίου ἱερομάρτ. καὶ τῆς συνοδείας αὐτοῦ.
Januarius the martyr and
his companions.

SATURDAY 22

Ἀποδόσις τῆς ἐορτῆς τοῦ Θωμά.
Ναθαναὴ ἀποστόλου, Νεάρχου μάρτυρος.
Nathanael the apostle,
Nearchos the martyr.

SUNDAY 23

ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΟΡΩΝ
Γεωργίου τοῦ Τροπαιοφόρου
SUNDAY OF THE MYRRH-BEARERS

Θεοδώρου δαίου, Ζαχαρίου ἀποστόλου.
Theodore the righteous,
Zacchaeus the Apostle.

MONDAY 24

Σάββα τού στρατηλάτου.
Ἐλισάβετ δσίας τῆς θαυματουργοῦ.
St. Sava the marshal.
St. Elizabeth the miracle worker.

Ἰανουαρίου ἱερομάρτ. καὶ τῆς συνοδείας αὐτοῦ.
Januarius the martyr and
his companions.

TUESDAY 25

Μάρκου τού Εὐαγγελιστοῦ, Νίκης μάρτυρος.
St. Mark the Evangelist.
Nike the martyr.

Ἀπόδοσις τῆς ἐορτῆς τοῦ Θωμά.
Ναθαναὴλ ἀποστόλου, Νεάρχου μάρτυρος.
Nathanael the apostle.
Nearchos the martyr.

WEDNESDAY 26

Βασιλῆως ἱερομάρτ. Ἐπισκόπου Ἀμασείας.
Vasileus the martyr, Bishop of Amaseia.

ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΟΡΩΝ
ΓΕΩΡΓΙΟΥ ΤΟΥ ΤΡΟΠΑΙΟΦΟΡΟΥ
SUNDAY OF THE MYRRH-BEARERS
ST. GEORGE'S DAY

THURSDAY 27

Συμεὼν ἱερομάρτυρος, συγγενεὺς τοῦ Κυρίου.
Symeon the martyr, kinsman of the Lord.

FRIDAY 28

Τῶν ἐν Κυζίκῳ 9 μαρτύρων.
Μέμνονος τού θαυματουργοῦ.
The 9 martyrs of Cyzicus.
Memnon the miracle worker.

SATURDAY 29

Ἀπόδοσις τῆς ἐορτῆς τῶν Μυροφόρων.
Ἰάσονος καὶ Σωσιπάτρου τῶν ἀποστόλων.
Jason and Sosipatros, the apostles.

SUNDAY 30

ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΡΑΛΥΤΟΥ
Ἰακώβου ἀποστόλου, ἀδελφοῦ Ἰωάν. Θεολόγου.
SUNDAY OF THE PARALYTIC
St. James the Apostle, brother
of St. John the Theologian.

1972

April 2
" 9
" 16
" 23
" 30

SUNDAY EPISTLES AND GOSPEL READINGS

Philippians 4:4-9
Acts 1:1-8
Acts 5:12-20
Acts 12:1-11
Acts 9:32-42

Divine Liturgy is celebrated on:
April 1, 6, 8, 23
(Feasts are described above)

Notes

1972

MONDAY 1

Ἱερεμίου προφήτου, Αἰμιλίας μάρτυρος.
Jeremiah the prophet.
Aimilia the martyr.

TUESDAY 2

Ἀθανασίου τοῦ Μεγάλου
(ἀνακομιδὴ τοῦ λειψάνου).
St. Athanasius the Great
(Translation of his remains).

WEDNESDAY 3

ΤΗΣ ΜΕΣΙΟΠΕΝΤΗΚΟΣΤΗΣ. Ξενίας μεγάλου
Τιμοθέου καὶ Μαύρας μάρτυρων.
Xenia the martyr.
Timothy and Mavra the martyrs.

THURSDAY 4

Πελαγίας μάρτυρος. Ἰλαρίου τοῦ θαυματουργοῦ.
Pelagia the martyr.
St. Helarion the miracle worker.

FRIDAY 5

Εἰρήνης μεγαλομάρτυρος.
St. Irene the martyr.

SATURDAY 6

Ἰώβ τοῦ πολυδάθλου.
St. Job.

SUNDAY 7

ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ
Ἀκακίου, Κοδράτου καὶ Μαξίμου μάρτυρων.
SUNDAY OF SAMARITAN WOMAN
Acacius, Kodratos and Maximos, martyrs.

MONDAY 8

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ
Ἀρσενίου τοῦ Μεγάλου.
ST. JOHN THE THEOLOGIAN
St. Arsenius the Great.

TUESDAY 9

ΗΣΑΪΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ
ISAIAH THE PROPHET

WEDNESDAY 10

Ἀπόδοσις τῆς ἐορτῆς τῆς Μεσοπεντηκοστῆς.
Σίμωνος ἀποστόλου, Λαυρεντίου ὁσίου.
Simon the Apostle.
Laurentios the righteous.

THURSDAY 11

Ἀπόδοσις ἐορτῆς τοῦ Παραλύτου.
Μωκίου ἱερομάρτυρος, Διοσκόρου μάρτυρος.
Mokios the martyr.
Dioscoros the martyr.

FRIDAY 12

Ἐπιφανίου Ἐπισκόπου Κύπρου.
Γερμανοῦ, Κωνσταντινουπόλεως.
Epiphanius, Bishop of Cyprus.
Germanos of Constantinople.

SATURDAY 13

Ἀπόδοσις τῆς ἐορτῆς τῆς Σαμαρείτιδος.
Γλυκερίας, Σεργίου, Λουκρητίας μάρτυρων.
Glyceria, Sergios and Loucretia
the martyrs.

SUNDAY 14

MOTHER'S DAY
ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ
Ἰσιδώρου μάρτυρος, Θεράποντος μάρτυρος.
SUNDAY OF THE BLIND MAN
St. Isidore the martyr.
St. Therapon the martyr.

MONDAY 15

Ἀχιλλίου Λαρίσης, Παχωμίου τοῦ μεγάλου.
Achillios of Larissa.
St. Pachomios the Great.

TUESDAY 16

Θεοδώρου τοῦ ἡγισμένου.
Ἀλεξάνδρου ἱεροσολύμων.
St. Theodore the blessed.
Alexander of Jerusalem.

WEDNESDAY 17

Ἀπόδοσις τῆς ἐορτῆς τοῦ Πάσχα.
Ἀνδρονίκου καὶ Ἰουνίας μάρτυρων.
Andronicos and Junia the martyrs.

THURSDAY 18

ΤΗΣ ΑΝΑΛΗΨΕΩΣ
Πέτρου, Ἰουλίας καὶ Ἡρακλείου μάρτυρων.
THE ASCENSION OF OUR LORD
Peter, Julia and Heracles the martyrs.

FRIDAY 19

Πατρικίου ἱερομάρτυρος καὶ τῶν
συν αὐτῷ μάρτυρων.
St. Patricios the martyr
and his companions.

SATURDAY 20

Θαλλελαίου, Νικαστράτου, Ἀντιόχου μάρτυρων.
Thallesiou, Nikastrotos, Antiochos the martyrs.

ΤΩΝ 318 ἁγίων πατέρων τῆς
Ἀ' οἰκουμένης. ΣΥΝΟΔΟΥ
ΤΗΣ ΚΑΛΕΔΟΝΙΑΣ.

Βασιλίσκου μάρτυρος, Ἰωάννου τοῦ Βασιλείως.
St. Basiliskos the martyr.

Μιχαήλ Ἐπισκόπου Συναδων.
Μαρίας τῆς Μυροφόρου.
Michail Bishop of Synadon.
Maria the Myrophoros.

SATURDAY 26

Θαλλελαίου, Νικοστράτου, Ἀντιόχου μαρτύρων.
SS. Thallalos, Nikostratos and Antiochos the martyrs.

WEDNESDAY 24

Συμεών τοῦ ὁσίου.
St. Simeon the righteous.

THURSDAY 25

Εὐρεσις τῆς κεφαλῆς τοῦ Προδρόμου.
The recovery of the head of St. John the Baptist.

FRIDAY 26

Κάρπου καὶ Ἀλφαίου ἐκ τῶν 70 Ἀποστόλων.
Carpus and Alphaeus, two of the 70 apostles.

SATURDAY 27

ΨΥΧΟΣΑΒΒΑΤΟΝ
Ἰωάννου ὁμολογητοῦ τοῦ Ρώσου.
Ἑλλάδιου, Θεραπεύοντος, Ἀλυπίου μαρτύρων.
MEMORIAL SATURDAY
John the Russian, the confessor.
Elladios, Therapon, Alypios the martyrs.

SUNDAY 28

ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ
Εὐτυχούς ἱερομάρτυρος, Ἑλλικωνίδος μαρτύρος.
SUNDAY OF THE PENTECOST
Eufyches the martyr.
Heliconide the martyr.

MONDAY 29

ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ
Θεοδοσίας μαρτύρος, Ἀλεξάνδρου Ἀλεξανδρείας.
THE HOLY TRINITY
St. Theodosia the martyr.
Alexander of Alexandria.

TUESDAY 30

Ἰσαακίου τοῦ ὁσίου.
Ναταλίου καὶ Βαρλαάμ τῶν ὁσίων.
Isaacios the righteous.
Natalios and Barlaam the righteous.

WEDNESDAY 31

Ἑρμείου, Εὐσεβίου, Χρηστίνης μαρτύρων.
Hermios, Eusebios and Christine the martyrs.

1972

May 7
14
21
28

SUNDAY EPISTLES AND GOSPEL READINGS

Acts 11:19-30
Acts 16:16-34
Acts 26:1, 12-20
Acts 2:1-11
John 4:5-42
John 9:1-38
John 17:1-13
John 7:37-52, 8:12

Divine Liturgy is celebrated on:
May 3, 7, 8, 18, 21, 27, 29
(Feasts are described above)

Notes

1972

THURSDAY 1

Ἰουστίνου τοῦ φιλοσόφου μάρτυρος.
Justin the philosopher and martyr.

FRIDAY 2

Νικηφόρου Κωνσταντινουπόλεως.
Ἐράσμου Ἱεροσολύμων.
Nicephorus Patriarch of Constantinople.
Erasmus of Jerusalem.

SATURDAY 3

Ἀπόδοσις τῆς ἐορτῆς τῆς Πεντηκοστῆς.
Λουκιλλιανοῦ καὶ Παύλης μαρτύρων.
Lucillianos and Paula the martyrs.

SUNDAY 4

ΤΩΝ ἉΓΙΩΝ ΠΑΝΤΩΝ
Μητροφάνους Κωνσταντινουπόλεως.
Μαρίας καὶ Μάρθας, ἀδελφῶν Λαζάρου.
ALL SAINTS DAY
Metrophanes of Constantinople.
Maria and Martha, sisters of Lazarus.

MONDAY 5

Ἀρχιεπίσκοπος τῶν Ἁγίων Ἀποστόλων.
Δωρόθεου Ἐπισκόπου Τύρου.
Μαρκιανοῦ μάρτυρος.
St. Dorotheus, Bishop of Tyre.
Markianos the martyr.

TUESDAY 6

Ἰλαρίωνος τοῦ νέου, Ἀττάλου τοῦ θαυματουργοῦ.
Hilarion the New.
Attalos the miracle worker.

WEDNESDAY 7

Θεοδότου Ἐπισκόπου Ἀγκύρας.
St. Theodosios of Ankara.

THURSDAY 8

Θεοδώρου τοῦ στρατηλάτου.
Καλλιόπης μάρτυρος.
St. Theodore, Calliope the martyr.

FRIDAY 9

Κυρίλλου Ἀλεξανδρείας.
Cyril of Alexandria.

SATURDAY 10

Ἀλεξάνδρου, Ἀντωνίνης, Πανσέμνης μαρτύρων.
SS. Alexandros, Antonine and Pansemmie,
the martyrs.

SUNDAY 11

Βαρθολομαίου καὶ Βαρνάβα τῶν Ἀποστόλων.
Bartholomew and Barnabas, the apostles.

MONDAY 12

Ὀνούφριου καὶ Πέτρου ὁσίων.
Onouphrios and Peter, the righteous.

TUESDAY 13

Ἀκυλίνης μάρτυρος, Ἀννῆς καὶ Ἰωάννου ὁσίων.
Acylina the martyr.
Anna and John the righteous.

WEDNESDAY 14

Ἐλισσαίου τοῦ προφήτου.
Μεθοδίου Κωνσταντινουπόλεως.
Elisaios the prophet.
Methodios of Constantinople.

THURSDAY 15

Ἀμῶς τοῦ προφήτου.
Αὐγουστίνου Ἐπισκόπου Ἰππῶνος.
Amos the prophet.
St. Augustine, Bishop of Hippo.

FRIDAY 16

Τύχωνος Ἐπισκόπου Ἀμαθύντος.
Tychon, Bishop of Amathis.

SATURDAY 17

Μανουήλ, Ἰσαύρου, Βασιλείου
καὶ τῶν σὺν αὐτοῖς.
Manuel, Isauros, Basil and
their companions.

SUNDAY 18

FATHER'S DAY
Λεοντίου, Ὑπατίου, Θεοδοῦλου μαρτύρων.
SS. Leontios, Hepatios and
Theodoulos, the martyrs.

MONDAY 19

Παΐσιου καὶ Ζήνωνος ὁσίων.
Ἰούδα τοῦ Ἀποστόλου.
Paisios and Zeno, the righteous.
Jude the Apostle.

Μεθοδίου Πατρῶν.
Καλλίστου Κωνσταντινουπόλεως.
Methodios of Patara.
Callistus the martyr.

Ἰουλιανῶ καὶ Νικήτα Νισυρίου μαρτύρων.
St. Julian of Tarsus and
St. Niketa of Nisyros, the martyrs.

Εὐσεβίου ἱερομάρτυρος.
Ζήνωνος καὶ Ζηνᾶ μαρτύρων.
Eusebios the martyr.
Zeno and Zenos the martyrs.

Ἀγριππίνης καὶ Ἀριστοκλέους μαρτύρων.
Agrippine and Aristocles, the martyrs.

Μεθοδίου Πατέρων. Καλλιστού Κωνσταντινουπόλεως. Methodios of Patara. Kallistos of Constantinople.	Ἰουλιανὸς καὶ Νικήτα Νισαρίου μαρτύρων. St. Julian of Tarsus and St. Niketa of Nisyros, the martyrs.	Εὐσεβίου ἱερομάρτυρος. Ζήνωνος καὶ Ζηνᾶ μαρτύρων. Eusebious the martyr. Zeno and Zena the martyrs.	Ἀγριππίνης καὶ Ἀριστακλείους μαρτύρων. Agrippine and Aristocles, the martyrs.
SATURDAY 24 TO GENEΘΛΙΟΝ ΙΩΑΝΝΟΥ ΠΡΟΔΡΟΜΟΥ NATIVITY OF ST. JOHN THE BAPTIST	SUNDAY 25 Φεδρωνίας ὁσιομάρτυρος. Λογγίνου μάρτ. καὶ τῶν 5 ἀδελφῶν αὐτοῦ. Febronius the martyr. Longinus the martyr and his 5 brothers.	MONDAY 26 Δαυὶδ τοῦ ἐν Θεσσαλονίκῃ. Ἀνθίου ὁσίου. St. David of Salonica. Anthion the righteous.	TUESDAY 27 Σαμψὼν ὁσίου. Μαρίας καὶ Ἰωάννης τῶν Μυροφόρων. Sampson the righteous. Mary and Joanna the myrrh-bearers.
WEDNESDAY 28 Ἁγίων Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ (ἀνακομιδῇ λειψάνων). Translation of the remains of SS. Cosmas and Damianos the benevolent.	THURSDAY 29 ΠΕΤΡΟΥ ΚΑΙ ΠΑΥΛΟΥ ΤΩΝ ΑΠΟΣΤΟΛΩΝ SS. PETER AND PAUL	FRIDAY 30 ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ THE TWELVE APOSTLES	
1972 June 4 " 11 " 18 " 25	SUNDAY EPISTLES AND Hebrews 11:35-12:2 Romans 2:10-16 Romans 5:1-10 Romans 6:18-23	GOSPEL READINGS Matthew 10:32-33, 10:37-38, 19:27-30 Matthew 4:18-23 Matthew 6:22-33 Matthew 8:5-13	Divine Liturgy is celebrated on: June 24, 29, 30 (Feasts are described above)

Notes

1972

SATURDAY 1

ΚΟΣΜΑ ΚΑΙ ΔΑΜΙΑΝΟΥ ΤΩΝ ΑΝΑΓΓΥΡΩΝ
COSMAS AND DAMIAN
THE BENEVOLENT

SUNDAY 2

ΚΑΤΑΘΕΣΙΣ ΤΗΣ ΕΙΣΗΤΟΣ ΤΗΣ
ΘΕΟΤΟΚΟΥ ΕΝ ΒΛΑΧΕΡΝΑΙΣ
THE DEPOSITION OF THE ROBE OF
THE THEOTOKOS AT BLACHERNAE

MONDAY 3

Υακίνθου καὶ Θεοδότου μαρτύρων.
Ἀνατολίου Κωνσταντινουπόλεως.
Hycinthe and Theodotos, the martyrs.
Anatolios of Constantinople.

TUESDAY 4

INDEPENDENCE DAY

Ἀνδρέου Κρήτης, Λουκίας μάρτυρος.
Andrew of Crete, Loukia the martyr.

WEDNESDAY 5

Ἀθανασίου τοῦ ἐν ᾿Αθῶ, Λαμπραδοῦ ὁσίου.
St. Athanasios of Athos.
Lambados the righteous.

THURSDAY 6

Σισώη ὁσίου.
Ἀρχίππου, Φιλήμονος, Ὀνησίμου, Ἀποστόλων.
St. Sisoos the righteous.
Archippus, Philemon and Onesimus,
the Apostles.

FRIDAY 7

ΚΥΡΙΑΚΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Θωμά ὁσίου.
St. KYRIAKE THE MARTYR
St. Thomas the righteous.

SATURDAY 8

Προκοπίου καὶ Θεοδοσίας μητρός αὐτοῦ, μαρτ.
Procopios and his mother
Theodosia the martyrs.

SUNDAY 9

Παγκρατίου ἱερομάρτυρος.
Πρόδου καὶ Ἀνδρέου μαρτύρων.
Pangratos the martyr.
Provos and Andrew the martyrs.

MONDAY 10

Τῶν 45 ἐν Ἀρμενίᾳ μαρτύρων.
Κλεάρχου μάρτυρος.
The 45 martyrs in Armenia.
St. Clearchos the martyr.

TUESDAY 11

ΕΥΦΗΜΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
ΟΛΓΑΣ ΙΣΑΠΟΙΤΟΛΟΥ
EUPHEMIA THE MARTYR
St. OLGA

WEDNESDAY 12

Πρόκλου καὶ Ἰλαρίου μαρτύρων.
Proclos and Hilarios, the martyrs.

THURSDAY 13

Συνάξις τοῦ ἀρχαγγέλου Γαβριήλ.
Gabriel the Archangel (synaxis).

FRIDAY 14

Ἀκύλα τοῦ Ἀποστόλου, Ἰωσήφ Θεσσαλονικέως.
Νικοδήμου Ἀγιορείτου.
Aquila the Apostle.
St. Joseph of Salonica.
St. Nicodemus of Mt. Athos.

SATURDAY 15

Κυρίκου καὶ Ἰουλίτης μαρτύρων.
Kyrikos and Julitis, the martyrs.

SUNDAY 16

ΚΥΡΙΑΚΗ ΤΩΝ ἉΓΙΩΝ ΠΑΤΕΡΩΝ ΤΗΣ
Δ' ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ
Ἀθηνόγενους ἱερῶν καὶ 15.000 μαρτύρων.
SUNDAY OF THE HOLY FATHERS OF
THE FOURTH ECUMENICAL SYNOD
Athenogenes and other 15,000 martyrs.

MONDAY 17

ΜΑΡΙΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
ST. MARINA THE MARTYR

TUESDAY 18

Αἰμιλιανού καὶ Οὐαλεντίνης μαρτύρων.
Aimilianos and Valentina, the martyrs.

WEDNESDAY 19

Μακρίνης ἀδελφῆς Μεγάλου Βασιλείου.
Θεοδόρου Ἀρχιεπισκόπου Ἐδέσσης.
St. Makrina, sister of St. Basil the Great.
St. Theodore, Archbishop of Edessa.

ΠΡΟΦΗΤΟΥ ΗΛΙΟΥ ΤΟΥ ΘΕΙΣΒΙΤΟΥ
PROPHET ELIAS THE THEESBITE

Συμεών καὶ Ἰωάννου τῶν ὁσίων.
Ἰούστου μάρτυρος.
SS. Symeon and John the righteous.

ΜΑΡΙΑΣ ΤΗΣ ΜΑΓΔΑΛΗΝΗΣ
ΜΑΡΚΕΛΛΗΣ ΧΙΟΠΟΛΙΤΙΔΟΣ
ST. MARY OF MAGDALA

Φωκά καὶ Ἀπολλωνίου ἱερομαρτύρων.
Ἰεζεκιήλ τοῦ προφήτου.
Phocas and Apollonios, the martyrs.
Ezekiel the prophet.

THURSDAY 20
ΠΡΟΦΗΤΟΥ ΗΛΙΟΥ ΤΟΥ ΘΕΣΒΙΤΟΥ
PROPHET ELIAS THE THESBITE

Συμεών και 'Ιωάννου τών δσίων.
'Ιούστου μάρτυρος.
SS. Symeon and John the righteous,
Justos the martyr.

ΜΑΡΙΑΣ ΤΗΣ ΜΑΓΔΑΛΗΝΗΣ
ΜΑΡΚΕΛΛΗΣ ΧΙΟΠΟΛΙΤΙΔΟΣ
ST. MARY OF MAGDALA
ST. MARCELA FROM CHIOS

Φωκά και 'Απολλωνίου ιερομάρτυρων.
'Ιεζεκιήλ τού προφήτου.
Phocas and Apollonios, the martyrs,
Ezekiel the prophet.

MONDAY 24
Χρίστίνης μεγαλομάρτυρος.
'Αθηνάγορα όμολογητού.
St. Christina the martyr.
Athenagoras the apologist.

TUESDAY 25
'Η Κοίμησις τής 'Αγίας 'Αννης.
Τών άγιών 165 Πατέρων τής έν Κωνσταντινου-
πόλει Ε' Οικουμενικής Συνόδου.
St. Anna the mother of Theotokos.
The 165 Fathers of the Fifth
Ecumenical Council.

WEDNESDAY 26
ΠΑΡΑΣΚΕΥΗΣ ΟΣΙΟΜΑΡΤΥΡΟΣ
'Ερμούλου ιερομάρτυρος.
ST. PARASKEVI THE MARTYR
Hermolaus the martyr.

THURSDAY 27
ΠΑΝΤΕΛΕΗΜΟΝΟΣ ΙΕΡΟΜΑΡΤΥΡΟΣ
ST. PANTELEIMON THE MARTYR

FRIDAY 28
Προχόρου, Νικάνορος, Τίμωνος και Παρμενά,
άποστόλων και διακόνων.
Prochoros, Nicanor, and Parmenas,
the apostles.

SATURDAY 29
Καλλινίκου και Θεοδότης μαρτύρων.
SS. Callinikos and Theodote, the martyrs.

SUNDAY 30
Σίλα, Σιλουανού και Κρήσκεντος
έκ τών 70 άποστόλων.
Silas, Silouanos and Creskentos,
three of the 70 apostles.

MONDAY 31
Ευδοκίμου τού δικαίου.
'Ιωσήφ τού από 'Αριμαθείας.
St. Eudokimos the righteous,
Joseph of Arimathea.

	SUNDAY EPISTLES	AND	GOSPEL READINGS
1972			
July	2		Matthew 8:28-9:1
"	9		Matthew 9:1-8
"	16		Matthew 5:14-19
"	23		Matthew 14:14-22
"	30		Matthew 14:22-34

Divine Liturgy is celebrated on:
July 17, 20, 26, 27
(Feasts are described above)

Notes

1972

TUESDAY 1

Ἀρχεται ἡ νηστεία τοῦ Δεκαπενταυγούστου.
Πρόδος τοῦ Τιμίου Σταυροῦ.
Τῶν ἐπτά παίδων τῶν Μακκαβαίων.
Procession of the Holy Cross.
The seven Maccabean children.

WEDNESDAY 2

Ἀνακομιδὴ λειψάνων Ἁγίου Στεφάνου.
Translation of the remains of St. Stephen.

THURSDAY 3

Ἰσαακίου, Δαλμάτου καὶ Φαύστου, μαρτύρων.
Σαλώμης τῆς μυροφόρου.
Isaacios, Dalmatios and Faustus, martyrs
Salome the myrrh-bearer.

FRIDAY 4

Τῶν ἐν Ἐφέσῳ ἐπτά παίδων.
The seven youths of Ephesus.

SATURDAY 5

Εὐαγγελίου μάρτυρος.
Νώνης μητρός Γρηγορίου τοῦ Θεολόγου.
St. Eusebii the martyr.
Nonna, the mother of St. Gregory
the Theologian.

SUNDAY 6

Ἡ ΘΕΙΑ ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ
THE TRANSFIGURATION OF OUR
LORD AND SAVIOUR

MONDAY 7

Δομετίου, Νικάνωρος καὶ Θεοδοσίου, δαίων.
Dometios, Nicanor, and Theodosios,
the righteous.

TUESDAY 8

Αἰμιλιανῷ Ἐπισκόπου Κυζίκου.
Μύρωνος Ἐπισκόπου Κνωσσοῦ Κρήτης.
Aimilianos of Cyzicus.
Myron the Bishop of Chosson, Crete.

WEDNESDAY 9

Ματθίου τοῦ Ἀποστόλου.
Πατρικίας μάρτυρος.
Matthias the apostle.
Patricia the martyr.

THURSDAY 10

Λαυρεντίου μάρτυρος.
Σίξτου Πάπα Ρώμης.
St. Laurentius the martyr.
Hippolytus the martyr.
Sixtus Pope of Rome.

FRIDAY 11

Εὐπλου μάρτυρος τοῦ διακόνου.
Γεωργίας μεγαλομάρτυρος.
St. Euplios the martyr (the deacon).
Georgia the martyr.

SATURDAY 12

Φωτίου καὶ Ἀνικήτου μαρτύρων.
SS. Photios and Anicetos, the martyrs.

SUNDAY 13

Μαξίμου τοῦ ὁμολογητοῦ.
Εὐδοκίας καὶ Εἰρήνης τῶν Βασιλισσῶν.
St. Maximos the confessor.
Eudocia and Irene the Empresses.

MONDAY 14

Μιχαίου τοῦ προφήτου.
Προεόρτια τῆς Κοιμήσεως τῆς Θεοτόκου.
Micahiah the prophet.
Eve of the Dormition of the Mother
of God.

TUESDAY 15

Ἡ ΚΟΙΜΗΣΙΣ ΤΗΣ ΘΕΟΤΟΚΟΥ
THE DORMITION OF THE MOTHER
OF GOD

WEDNESDAY 16

Διομήδους, Ἀλκιδιάδου, Σταματίου μαρτύρων.
Diomedes, Alciadiades, and
Stamatios, the martyrs.

THURSDAY 17

Μύρωνος, Θύρσου, Κυπριανοῦ καὶ Ἰουλιανῶν
τῶν μαρτύρων.
Myron, Thyrsos, Cyprianus and Julian,
the martyrs.

FRIDAY 18

Φλόρου, Λαύρου καὶ Λέοντος μαρτύρων.
Floros, Lauros and Leon, the martyrs.

SATURDAY 19

Ἀνδρέου τοῦ στρατηλάτου, Ὀλυμπίας δσίας.
St. Andrew the marshal.
Olympia the righteous.

SUNDAY 20

Σαμουὴλ τοῦ προφήτου, Ἡλιοδώρου μάρτυρος.
Samuel the prophet.

MONDAY 21

Θαδδαίου τοῦ ἀποστόλου, Βάσσης μάρτυρος.
St. Thaddeus the apostle.

WEDNESDAY 23

Ἀγαθονίκου, Χαρίσμου καὶ Ἰόνης μαρτύρων.
Agathonicos, Charisimos and Ione,
the martyrs.

THURSDAY 24

Λούπου μάρτυρος.
Ἀπόδοσις τῆς Κοιμήσεως τῆς Θεοτόκου.
St. Lupus martyr.

SUNDAY 20

Σαμουήλ τοῦ προφήτου, Ἡλιοδώρου μάρτυρος.
Samuel the prophet.
Heliodoros the martyr.

MONDAY 21

Θαδδαίου τοῦ ἀποστόλου, Βάσσης μάρτυρος.
St. Thaddeus the apostle.
Vassiss the martyr.

TUESDAY 22

Ἀγαθονίκου, Χαρισίμου καὶ Ἰόνης μαρτύρων.
Agathonicos, Charisimos and Ione,
the martyrs.

WEDNESDAY 23

Λούτου μάρτυρος.
Ἀπόδοσις τῆς Κοιμήσεως τῆς Θεοτόκου.
St. Lupus the martyr.
Apodosis of the Dormition of the
Mother of God.

THURSDAY 24

Εὐτυχούς ἱερομάρτυρος.
Κοσμά τοῦ Αἰτωλοῦ.
St. Eutyches the martyr.
St. Cosmas the Aetolian.

FRIDAY 25

Τίτου καὶ Βαρθολομαίου τῶν ἀποστόλων.
SS. Titus and Bartholomew, the apostles.

SATURDAY 26

Ἀνδριανοῦ καὶ Ναταλίας μαρτύρων.
Andrian and Natalia, the martyrs.

SUNDAY 27

Ποιμένας τοῦ ὁσίου.
Λιβέρiou Ἐπισκόπου Ρώμης.
St. Poemen the righteous.
St. Liverios, Bishop of Rome.

MONDAY 28

Μωυσῆς τοῦ Αἰθίοπος.
Ἄννης τῆς προφήτιδος.
St. Moses the Abyssinian.
St. Anna the prophetess.

TUESDAY 29

ΑΠΟΤΟΜΗ ΤΗΣ ΤΙΜΙΑΣ ΚΕΦΑΛΗΣ
ΤΟΥ ΠΡΟΔΡΟΜΟΥ (Νηστεία).
BEHEADING OF ST. JOHN
THE BAPTIST (Fasting)

WEDNESDAY 30

Ἀλεξάνδρου, Ἰωάννου καὶ Παύλου,
Πατριαρχῶν Κωνσταντινουπόλεως.
Alexander, John and Paul, the Patriarchs
of Constantinople.

THURSDAY 31

ΚΑΤΑΘΕΣΙΣ ΤΗΣ ΤΙΜΙΑΣ ΖΩΝΗΣ
ΤΗΣ ΘΕΟΤΟΚΟΥ
DEPOSITION OF THE BELT
OF OUR LADY

1972

SUNDAY EPISTLES AND GOSPEL READINGS

August 6	2 Peter 1:10-19	Matthew 17:1-9
13	1 Corinthians 9:2-12	Matthew 18:23-35
20	1 Corinthians 15:1-11	Matthew 19:16-26
27	1 Corinthians 16:13-24	Matthew 21:33-42

Divine Liturgy is celebrated on:
August 6, 15, 29
(Feasts are described above)

Notes

1972

SEPTEMBER

FRIDAY 1

ΑΡΧΗ ΤΗΣ ΨΙΝΔΙΚΤΟΥ, ήτοι του νέου εκκλησιαστικού έτους.
Συμεών του Στυλίου, Μελετίου όσιου.
BEGINNING OF THE NEW ECCLESIASTICAL YEAR. St. Symeon, St. Meletios the righteous.

SATURDAY 2

Μάμαντος μάρτυρος.
Ιωάννου Κωνσταντινουπόλεως του Νηστευτού.
St. Mamas the martyr.
St. John the Faster, Patriarch of Constantinople (First to be named Ecumenical Patriarch).

SUNDAY 3

Ανθίμου ιερομάρτυρος, Θεοκτίστου όσιου.
St. Anthimos the martyr.
St. Theoktistos the righteous.

MONDAY 4
LABOR DAY

Μωυσέως του προφήτου.
Βαβύλα ιερομάρτυρος.
Moses the prophet.
St. Babylas the martyr.

TUESDAY 5

Ζαχαρίου του προφήτου, πατρός του Προδρόμου.
Zacharias the prophet, father of St. John the Baptist.

WEDNESDAY 6

Ανάμνησις θαύματος 'Αρχαγγέλου Μιχαήλ.
The miracle of Archangel Michael in Chonae.

THURSDAY 7

Προδόρτια γενεθλίων Θεοτόκου.
Eve of the Nativity of our Lady.

FRIDAY 8

ΤΟ ΓΕΝΕΘΛΙΟΝ ΤΗΣ ΘΕΟΤΟΚΟΥ
THE NATIVITY OF THE MOTHER OF GOD

SATURDAY 9

ΙΩΑΚΕΙΜ ΚΑΙ ΑΝΝΗΣ
Μυρσίνης και Πουλχερίας.
SS. JOACHIM AND ANNA
SS. Myrsine and Poulcheria.

SUNDAY 10

ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ
Μηνωδώρας, Μητροδώρας και Νυμφωδώρας μарт.
SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS
SS. Menodora, Metrodora and Nymphodora, the martyrs.

MONDAY 11

Θεοδώρας όσιος, Εὐανθίας μάρτυρος.
St. Theodora the righteous.
St. Evanthia the martyr.

TUESDAY 12

Αὐτομόμου και 'Ιουλιανού μαρτύρων.
Απόδοσις του Γενεθλίου της Θεοτόκου.
SS. Autonomos and Julian, martyrs.
Apodosis of the Nativity of Theotokos.

WEDNESDAY 13

Κορνηλίου του 'Εκατοντάρχου.
Προεόρτια του Τιμίου Σταυρού.
SS. Cornelius the Centurion.

THURSDAY 14

Η ΥΨΩΣΙΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ
THE EXALTATION OF THE HOLY CROSS

FRIDAY 15

Νικήτα μεγαλομάρτυρος, Γερασίου όσιου.
St. Nicetas the martyr.
St. Gerasimos the righteous.

SATURDAY 16

Εὐφημίας μεγαλομάρτυρος.
Μελιτινής μάρτυρος.
Euphemia the martyr.
Melitine the martyr.

SUNDAY 17

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΝ ΥΨΩΣΙΝ
Σοφίας μάρτυρος και των θυγατέρων αυτής
Πιστώς, Αγάπης και 'Ελπίδος.
SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS
Sophia the martyr and her 3 daughters: Faith, Love, and Hope.

MONDAY 18

Εὐμενίου 'Επισκόπου Γορτύνης.
Αριάδνης μάρτυρος.
St. Eumenios, Bishop of Gortyna.
Ariadne the martyr.

TUESDAY 19

Τροφίμου, Δορυμέδοντος και Σαββάτιου μарт.
Trophimos, Dorymedon and Sabbatios, the martyrs.

WEDNESDAY 20

Εὐσταθίου μεγαλομάρτυρος και συνόδειας αὐτοῦ.

THURSDAY 21

Κοδράτου του 'Αποστόλου.
'Απόδοσις εορτής του Σταυρού.

FRIDAY 22

Φωκά ιερομάρτυρος.
'Ισαάκ και Μαρτίνου μαρτύρων.

SATURDAY 23

Σύλληψις του Τιμίου Προδρόμου.
Πολυξένης μάρτυρος.

WEDNESDAY 20

Εὐσταθίου μεγαλομάρτυρος καὶ συνόδου αὐτοῦ.
St. Eustathius, his wife and their
2 children, the martyrs.

THURSDAY 21

Κοδράτου τοῦ Ἀποστόλου.
Ἀποδόσις ἐορτῆς τοῦ Στάου.
Quodratius the apostle,
Apodosios of the Exaltation of the
Holy Cross.

FRIDAY 22

Φωκά ἱερομάρτυρος.
Ἰσαὰκ καὶ Μαρτίνου μαρτύρων.
St. Phocas the martyr.
St. Isaac and Martinos, the martyrs.

SATURDAY 23

Συλλήνης τοῦ Τιμίου Προδρόμου.
Πολυξένης μάρτυρος.
Conception of St. John the Baptist.
Polyxeni the martyr.

SUNDAY 24

Θέκης μεγαλομάρτυρος.
Παναγίας Μυτιδιωτισσῆς.
St. Thecla the martyr.
Our Lady of Cythera.

MONDAY 25

Εὐφροσύνης δίας, Καλλιμάχου μάρτυρος.
St. Euphrosyne the righteous.
St. Kallimachos the martyr.

TUESDAY 26

ΜΕΤΑΣΤΑΣΙΣ ΙΩΑΝΝΟΥ ΤΟΥ
ΘΕΟΛΟΓΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΟΥ
ST. JOHN THE EVANGELIST

WEDNESDAY 27

Καλλιστράτου μάρτυρος καὶ λοιπῶν 49 μαρτύρων.
St. Callistratos and the 49 martyrs.

THURSDAY 28

Χαρίτωνος τοῦ ὁμολογητοῦ, Νηλέως μάρτυρος.
St. Chariton the Confessor.
Neleas the martyr.

FRIDAY 29

Κυριακοῦ τοῦ ἀναχωρητοῦ, Πετρονίας μάρτυρος.
St. Kyriakos the anchorite.
St. Petronia the martyr.

SATURDAY 30

Γρηγορίου Ἐπισκόπου Ἀρμενίας.
Στρατονίκης καὶ Λουκίλλης μαρτύρων.
St. Gregory, Bishop of Armenia.
Stratonike and Lucille, the martyrs.

1972

September 3
" 10
" 17
" 24

SUNDAY EPISTLES AND
2 Corinthians 1:21-2:4
Galatians 6:11-18
Galatians 2:16-20
2 Timothy 3:10-15

GOSPEL READINGS

Matthew 22:1-14
John 3:13-17
Mark 8:34-9:1
Luke 5:1-11

Divine Liturgy is celebrated on:
September 1, 8, 14
(Feasts are described above)

Notes

1972

OCTOBER

SUNDAY 1

Ἀνανίου τοῦ ἀποστόλου, Ρωμανοῦ τοῦ μελεωῦ.
Ananias, one the the 70 Apostles.
Romanos the hymnographer.

MONDAY 2

Κυπριανοῦ ἱερομάρτυρος, Γεωργίου νεομάρτυρος.
Ἰουστίνης τῆς παρθένου.
St. Cyprian the martyr.
Justina the virgin.
St. George the martyr.

TUESDAY 3

Διονυσίου τοῦ ἀρεοπαγίτου, Θεαγένους μάρτ.
St. Dionysios the Areopagite.
Theagenis the martyr.

WEDNESDAY 4

Ἱεροθέου Ἐπισκόπου Ἀθηνῶν.
Καλλισθένης μάρτυρος.
St. Hierotheos, Bishop of Athens.
Kallisthenes the martyr.

THURSDAY 5

Χαριτίνης μάρτυρος, Εὐδοκίου ὁσίου.
St. Haritini the martyr.
Eudocius the righteous.

FRIDAY 6

Θωμᾶ τοῦ Ἀποστόλου, Μακαρίου ὁσιομάρτυρος.
St. Thomas the Apostle.
Makarios the righteous.

SATURDAY 7

Σεργίου καὶ Βάχου τῶν μαρτύρων.
Πολυχρονίου ἱερομάρτυρος.
SS. Sergios and Bacchos, the martyrs.
Polychronios the martyr.

SUNDAY 8

Πελαγίας ὁσίας, Πελαγίας τῆς παρθένου.
St. Pelagia the righteous.
St. Pelagia the virgin.

MONDAY 9

Ἰακώβου Ἀλφασίου τοῦ Ἀποστόλου.
Ἀνδρονίκου τοῦ ὁσίου.
James the son of Alphaeus.
St. Andronicos the righteous.

TUESDAY 10

Εὐλαμπίου καὶ τῆς ἀδελφῆς αὐτοῦ Εὐλαμπίας.
St. Eulampios and his sister Eulampia.

WEDNESDAY 11

Φιλίππου τοῦ ἐκ τῶν 7 διακόνων.
Θεοφάνους ὁμολογητοῦ.
Philip, one of the 7 deacons.
Theophanes the confessor.

THURSDAY 12

Πρόδου, Ἀνδρονίκου καὶ Ἀνδρομάχης μαρτύρων.
SS. Probus, Andronicos and Andromache,
the martyrs.

FRIDAY 13

Κάρπου, Παύλου καὶ Ἀγαθονίκης μαρτύρων.
Βενιαμὶν τοῦ Διακόνου.
St. Carpos, Pappulos and Agathonike,
the martyrs, Benjamin the deacon.

SATURDAY 14

Γερβασίου μάρτυρος.
Κοσμά Ἐπισκόπου Μαίουμα.
Gervasios the martyr.
Cosmas, Bishop of Maiuma.

SUNDAY 15

ΚΥΡΙΑΚΗ ΤΩΝ ἉΓΙΩΝ ΠΑΤΕΡΩΝ
Ζ' ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ
Λουκιανῶ ὁσιομάρτυρος.
THE HOLY FATHERS OF THE
SEVENTH ECUMENICAL COUNCIL
St. Lucian the martyr.

MONDAY 16

Λογγίνου τοῦ ἐκατοντάρχου καὶ μάρτυρος.
Longinus the Centurion and martyr.

TUESDAY 17

Ἰσηὲ τοῦ προφήτου.
Hosea the prophet.

WEDNESDAY 18

ΛΟΥΚΑ ΤΟΥ ΕΥΑΓΓΕΛΙΣΤΟΥ
ST. LUKE THE EVANGELIST

THURSDAY 19

Ἰωὴλ τοῦ προφήτου.
Οὐάρου καὶ Σάδα μαρτύρων.
Joel the prophet.
SS. Varus and Sada, the martyrs.

FRIDAY 20

ΓΕΡΑΣΙΜΟΥ ΟΣΙΟΥ

SATURDAY 21

Ἰλαρίωνος ὁσίου, Σωκράτους ἱερομάρτυρος.
Hilarion the righteous.

SUNDAY 22

Ἀδερκίου τοῦ ἱσαποστόλου.
Τῶν ἐπὶ τὰ παῖδων ἐν Ἐφέσῳ.

MONDAY 23

ARCHBISHOP IAKOVOS NAMED DAY
ΙΑΚΩΒΟΥΤΟΥ ΑΔΕΛΦΟΘΕΟΥ

FRIDAY 20

ΓΕΡΑΣΙΜΟΥ ΟΣΙΟΥ
 'Αρτεμίου μεγαλομάρτυρος.
 ST. GERASIMOS OF C'EPH'ALONIA, the
 righteous. Artemios the martyr.

SATURDAY 21

'Ιλαρίωνος όσιου, σωκράτους ιερομάρτυρος.
 Hilariion the righteous.
 Socratus the martyr.

SUNDAY 22

'Αδερκίου του Ισαποστόλου.
 Των επί τά παιδων εν 'Εφέσῳ.
 St. Abercius.
 The seven Youths of Ephesus.

MONDAY 23

ARCHBISHOP ΙΑΚΩΒΟΣ NAMEDAY
 ΙΑΚΩΒΟΥ ΤΟΥ ΑΔΕΛΦΟΘΕΟΥ
 ST. JAMES THE LORD'S BROTHER

TUESDAY 24

'Αρέθα μεγαλομάρτυρος και της
 συνωδείας αυτού.
 Arethas the martyr and his companions.

WEDNESDAY 25

Μαρκιανού και Μαρτυρίου ματύρων.
 Marcellian and Martyrios, the martyrs.

THURSDAY 26

ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΜΥΡΟΒΛΗΤΟΥ
 ST. DEMETRIOS THE MARTYR

FRIDAY 27

Νέστορος του μάρτυρος.
 Πρόκλης συζύγου του Πιλάτου.
 St. Nestor the martyr.
 Procle the wife of Pilate.

SATURDAY 28

"OCHI DAY"
 'Η εὐχαριστήριος έορτή της 'Αγίας Σκέπης.
 'The Thanksgiving feast of the Holy Skepi.

SUNDAY 29

'Αναστασίας της Ρωμαίας.
 Anastasia the Roman.

MONDAY 30

Ζηνοβίου και Ζηνοβίας ματύρων.
 SS. Zenobios and Zenobia, the martyrs.

TUESDAY 31

Στάχυος και άλλων εκ των 70 'Αποστόλων.
 Stachys and his companions
 from the 70 Apostles.

1972

SUNDAY EPISTLES AND GOSPEL READINGS

October 1	2 Corinthians 9:6-11	Luke 6:31-36
" 8	2 Corinthians 11:31-12:9	Luke 7:11-16
" 15	Titus 3:8-15	Luke 8:5-15
" 22	Galatians 2:16-20	Luke 8:26-39
" 29	Galatians 6:11-18	Luke 8:41-56

Divine Liturgy is celebrated on:
 October 18, 23, 26
 (Feasts are described above)

Notes

1972

NOVEMBER

WEDNESDAY 1

ΚΟΣΜΑ ΚΑΙ ΔΑΜΙΑΝΟΥ ΤΩΝ ΑΝΑΓΥΡΩΝ
SS. COSMAS AND DAMIANOS
THE BENEVOLENT

THURSDAY 2

Ἀκινδύνου καὶ λοιπῶν μαρτύρων.
St. Acindynos and his companions.

FRIDAY 3

Ἀκρωμὶά μάρτυρος.
Ἀνακομιδὴ λειψάνων Γεωργίου Τροπατοφόρου.
St. Acropsimas the martyr.
Translation of the remains of St. George

SATURDAY 4

Ἰωαννικίου ὁσίου, Νικάνδρου ἱερομάρτυρος.
Ioanniclos the righteous.
Nicanndros the martyr.

SUNDAY 5

Γαλακτίωνος καὶ Ἐπιστήμης μαρτύρων.
Galaction and Episteme, the martyrs.

MONDAY 6

Παύλου Κωνσταντινουπόλεως τοῦ ὁμολογητοῦ.
St. Paul of Constantinople the confessor.

TUESDAY 7

Τῶν ἐν Μελιτινῇ 33 μαρτύρων.
Λαζάρου ὁσίου.
The 33 martyrs of Melitene.
Lazarus the righteous.

WEDNESDAY 8

ΤΩΝ ΠΑΜΜΕΓΙΣΤΩΝ ΤΑΞΙΑΡΧΩΝ
THE ARCHANGELS MICHAEL
AND GABRIEL

THURSDAY 9

Νεκταρίου Πενταπόλεως.
Ὀνησιφόρου καὶ Πορφύριου μαρτύρων.
St. Nektarios of Pentapolis.
Onesiphorous and Porphyrios, martyrs.

FRIDAY 10

Ὀλυμπά, Ροδίωνος καὶ Σωσιπάτρου,
τῶν ἀποστόλων.
Olympas, Rodion and Sossipatros,
the apostles.

SATURDAY 11

Μηνᾶ μεγалоμάρτυρος.
Θεοδώρου τοῦ Στουδίτου.
St. Menas the martyr.
St. Theodore of Studion.

SUNDAY 12

Ἰωάννου τοῦ Ἐλεήμονος.
Νεῖλου τοῦ Ἀσκητοῦ.
St. John the merciful.
Neilos the ascetic.

MONDAY 13

ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ
ST. JOHN CHRYSOSTOM

TUESDAY 14

ΦΙΛΙΠΠΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Γρηγορίου Ἀρχιεπισκόπου Θεσσαλονίκης
τοῦ Παλαμά.
ST. PHILIP THE APOSTLE
St. Gregory Palamas, Archbishop
of Salonica.

WEDNESDAY 15

Σαμωνᾶ μάρτυρος.
ΑΡΧΕΤΑΙ Η ΝΗΣΤΕΙΑ ΤΩΝ ΧΡΙΣΤΟΥΓΕΝΝΕ
St. Samonas the martyr.
BEGINNING OF CHRISTMAS LENT

THURSDAY 16

ΜΑΤΘΑΙΟΥ ΤΟΥ ΕΥΑΓΓΕΛΙΣΤΟΥ
ST. MATTHEW THE EVANGELIST

FRIDAY 17

Γρηγορίου Νεοκαισαρείας.
Γεναδίου καὶ Μαξίμου, Πατριάρχων.
St. Gregory of Neo-Caesaria.
SS. Gennadios and Maximos, Patriarchs.

SATURDAY 18

Πλάτωνος καὶ Ρωμανοῦ μαρτύρων.
Plato and Romanos, the martyrs.

SUNDAY 19

Ὁδδίου τοῦ προφήτου, Βαρλαάμ μάρτυρος.
Obadiah the prophet.
St. Varlaam the prophet.

MONDAY 20

Γρηγορίου Δεκαπολίτου.

TUESDAY 21

ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ
THE REPRESENTATION OF THE

WEDNESDAY 22

Φιλίμονος καὶ Ἀφείας τῶν ἀποστόλων
Βαλλεριανῶν μαρτύρων.
Philemon and Apphia, the apostles
Valerian and his companions, the martyrs.

THANKSGIVING DAY

Ἀμφιλοχίου καὶ Ἰσχυρίου ἐπισκόπων.
SS. Amphilocheios and Ischyriion, bishops.

MONDAY 20

Γρηγορίου Δεκαπολίτου.
Πρόκλου Κωνσταντινουπόλεως.
St. Gregory of Decapolis.
Proclus of Constantinople.

TUESDAY 21

ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ
THE PRESENTATION OF THE
VIRGIN MARY IN THE TEMPLE

WEDNESDAY 22

Φιλέμονος καὶ Ἀφείας τῶν ἀποστόλων.
Βαλλεριανὸς μάρτυρ.
Philemon and Apphia, the apostles.
Valerianos the martyr.

THANKSGIVING DAY

Ἀμφιλόχιου καὶ Ἰσχυρίωνος ἐπισκόπων.
SS. Amphilochoios and Ischyrlon, bishops.

FRIDAY 24

Κλήμεντος Πάπα Ρώμης.
Πέτρου ἱερομάρτυρος.
St. Clement of Rome.
St. Peter the martyr.

SATURDAY 25

ΑΙΚΑΤΕΡΙΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
Μερκουρίου μάρτυρος.
ST. CATHERINE THE MARTYR
St. Mercurios the martyr.

SUNDAY 26

Στυλιανῷ τοῦ Παφλαγόνος.
Νίκωνος τοῦ Μετανοεῖτε.
St. Styllanos.
St. Nicon the Metanoete.

MONDAY 27

Ἰακώβου τοῦ Πέρσου μεγαλομάρτυρος.
Ἀνθίπης ὁσιομάρτυρος.
St. James the Persian and martyr.
St. Anthippe the martyr.

TUESDAY 28

Στεφάνου τοῦ νέου ὁσιομάρτυρος.
Εἰρηνάρχου μάρτυρος.
St. Stephen the neo-martyr.
St. Irenarchos the martyr.

WEDNESDAY 29

Παραμόνου καὶ Φιλουμένου μαρτύρων.
SS. Paramonos and Philoumenos,
the martyrs.

THURSDAY 30

ΑΝΔΡΕΟΥ ΤΟΥ ΠΡΩΤΟΚΛΑΗΤΟΥ
ST. ANDREW THE APOSTLE

1972

SUNDAY EPISTLES AND GOSPEL READINGS

November 5 Ephesians 2:4-10
12 2 Corinthians 9:6-11
19 Ephesians 4:1-7
26 Ephesians 5:8-19

Divine Liturgy is celebrated on:
November 4, 8, 13, 14, 21, 25, 30
(Feasts are described above)

Notes

DECEMBER

FRIDAY 1

Ναούμ τῷ προφήτῳ.
Φιλαρέτου τῷ ἐλεήμονι.
Nahum the prophet.
Philaretos the merciful.

SATURDAY 2

Ἀδδσκὺμ τῷ προφήτῳ, Μυρότης μάρτυρος.
Halaakkuk the prophet.
St. Myrope the martyr.

SUNDAY 3

ST. BASIL'S ACADEMY DAY
Σεφανίου τῷ προφήτῳ, Θεοδούλου ὁσίου.
Zephaniah the prophet.
Theodoulos the righteous.

MONDAY 4

Βαρβάρας τῆς μεγαλομάρτυρος.
Ἰωάννου τοῦ Δαμασκηνοῦ.
St. Barbara the martyr.
St. John of Damascus.

TUESDAY 5

Σάββα τοῦ ἡγιασμένου, Διογένους μάρτυρος.
St. Savas the blessed.
Diogenes the martyr.

WEDNESDAY 6

ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ ΕΠΙΣΚΟΠΟΥ
ΜΥΡΩΝ ΤΗΣ ΛΥΚΙΑΣ
ST. NICHOLAS BISHOP OF MYRA
IN LYCIA

THURSDAY 7

Ἀμβροσίου Μεδιολάνων, Ἀθηνοδώρου μάρτυρος.
St. Ambrose of Milan.
Athenodoros the martyr.

FRIDAY 8

Παταπίου τοῦ ὁσίου.
Σωφρονίου Ἐπισκόπου Κύπρου.
St. Patapios the righteous.
Sophronios Bishop of Cyprus.

SATURDAY 9

ΣΥΛΛΗΨΙΣ ΑΓΙΑΣ ΑΝΝΗΣ
CONCEPTION OF ST. ANNA
THE MOTHER OF THEOTOKOS

SUNDAY 10

Μηνᾶ, Ἐρμυγένους καὶ Εὐγράφου μαρτύρων.
SS. Menas, Hermogenes and Euegraphos,
the martyrs.

MONDAY 11

Δανιὴλ τοῦ στυλίτου.
Αἰμιλιανοῦ καὶ Βεθαίας μαρτύρων.
Daniel the stylite.
Aimilianos and Vevaila, the martyrs.

TUESDAY 12

ΣΠΥΡΙΔΩΝΟΣ ΤΡΙΜΥΘΟΥΝΤΟΣ
Ἀλεξάνδρου ἱεροσολύμων.
ST. SPYRIDON THE MIRACLE
WORKER. Alexander of Jerusalem.

WEDNESDAY 13

Εὐστρατίου, Ὁρέστου καὶ Λουκίας μαρτύρων.
St. Eustratios and his companions.

THURSDAY 14

Θύρσου καὶ τῆς συνοδείας αὐτοῦ.
St. Thyrsos and his companions.

FRIDAY 15

Ἐλευθερίου ἱερομάρτυρος, Ἀνθίας μάρτυρος.
St. Eleftherios the martyr.
Anthia the martyr.

SATURDAY 16

Ἀγγαίου τοῦ προφήτου.
Μοδέστου ἱεροσολύμων.
Haggai the prophet.
Modestos of Jerusalem.

SUNDAY 17

ΚΥΡΙΑΚΗ ΤΩΝ ΠΡΟΠΑΤΟΡΩΝ
Δανιὴλ τοῦ προφήτου, Διονυσίου Αἰγίνης.
SUNDAY OF OUR LORD'S
PROGENITORS
Daniel the prophet. Dionysios of Aegina.

MONDAY 18

Σεβαστιανῷ μάρτυρος καὶ τῶν σὺν αὐτῷ.
St. Sebastian the martyr
and his companions.

TUESDAY 19

Βονιφάτιου καὶ τῶν σὺν αὐτῷ.
Ἀγλαίας τῆς Ῥωμαίας.
St. Boniface and his companions.
St. Aglaea the Roman.

WEDNESDAY 20

Ἰγνατίου τοῦ Θεοφόρου.

THURSDAY 21

Ἰουλιανῆς μάρτυρος καὶ τῶν σὺν αὐτῇ
500 μαρτύρων.

Ἀναστασίας τῆς Φαρμακολυτρίας.
St. Anastasia.

Τῶν 10 μαρτύρων, Ναούμ τοῦ ὁσίου.
The 10 martyrs. Nahum the righteous.

WEDNESDAY 20

Ἰγνατίου τοῦ Θεοφόρου.
St. Ignatius of Antioch
the Theophorus,

THURSDAY 21

Ἰουλιανῆς μάρτυρος καὶ τῶν σὺν αὐτῇ
500 μαρτύρων.
St. Juliana and the 500 martyrs,

FRIDAY 22

Ἀναστασίας τῆς Φαρμακολυτρίας.
St. Anastasia,

SATURDAY 23

Τῶν 10 μαρτύρων, Ναοῦμ τοῦ δαΐου.
The 10 martyrs, Nahum the righteous,

SUNDAY 24

ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΕΩΣ
Εὐγενίας δαυομάρτυρος.
(Παραμονὴ Χριστουγέννων. Αἱ Μεγάλαι Ὑδαί.)
SUNDAY BEFORE THE NATIVITY
OF OUR LORD. (Christmas Eve.
The Service of the Great Hours.)
St. Eugenia the martyr.

MONDAY 25

CHRISTMAS DAY
Ἡ ΓΕΝΝΗΣΙΣ ΤΟΥ ΧΡΙΣΤΟΥ
THE NATIVITY OF OUR LORD

TUESDAY 26

Ἡ Σύναξις τῆς Θεοτόκου.
Εὐθυμίου τοῦ ὁμολογητοῦ.
The Day of our Theotokos.
St. Euthymios the confessor.

WEDNESDAY 27

ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΣ
ST. STEPHEN THE FIRST MARTYR

THURSDAY 28

Τῶν ἐν Νικομηδίᾳ διαμυρίων μαρτύρων.
The 20,000 martyrs burned in Nicomedia.

FRIDAY 29

Τῶν ὑπὸ Ἡρώδου ἀναιρεθέντων 14,000
ἀγίων νηπίων.
The 14,000 children slain by Herod.

SATURDAY 30

Ἀωσίας μάρτυρος, Κλεοδότης δαΐας.
Anysia the martyr.
Cleodote the righteous.

SUNDAY 31

ΚΥΡΙΑΚΗ ΠΡΟ ΤΩΝ ΦΩΤΩΝ
Μελάνης δαΐας, Γαλατείας μάρτυρος.
SUNDAY BEFORE EPIPHANY
St. Melani the righteous.
Galatia the martyr.

1972

SUNDAY EPISTLES AND GOSPEL READINGS

December 3 Ephesians 6:10-17
" 10 Colossians 1:12-18
" 17 Colossians 3:4-11
" 24 Hebrews 11:9-10, 32-40
" 31 2 Timothy 4:5-8

Divine Liturgy is celebrated on:
December 4, 6, 9, 12, 15, 24, 25, 26, 27
(Feasts are described above)

Notes

JANUARY

MONDAY 1

NEW YEAR'S DAY
ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ
ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ (379)
CIRCUMCISION OF OUR LORD
ST. BASIL THE GREAT (379)

TUESDAY 2

Σιλβέστρου Πάπα Ρώμης.
Θαγένους μάρτυρος.
St. Silvester Pope of Rome.
Theagenes the martyr.

WEDNESDAY 3

Μαλαχίου τοῦ προφήτου,
Μαλαχί the prophet.
Gordias the martyr.

THURSDAY 4

Συναξίς τῶν 70 Ἀποστόλων.
Θεοκτίστου ὁσίου.
The 70 disciples.
Theoktistos the righteous.

FRIDAY 5

Θεοπέμπτου καὶ Θεωνᾶ μαρτύρων.
(Μηστεία).
Theopemptos and Theonas, the martyrs.

SATURDAY 6

ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ
(Εὐλογία τῶν ὕδατων)
ΕΠΙΡΗΛΗΥ ΔΙΑ
(Blessing of the Waters)

SUNDAY 7

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΑ ΦΩΤΑ.
ΣΥΝΑΞΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ
SUNDAY AFTER EPIPHANY
ST. JOHN THE BAPTIST

MONDAY 8

Ὅσιον Γεωργίου, Δομνίκης, Κύρου.
St. George, St. Dominica and St. Kyros.

TUESDAY 9

Πολυεύκτου μάρτυρος, Εὐστρατίου ὁσίου.
Polyeuktos the martyr.
Eustratios the righteous.

WEDNESDAY 10

ΓΡΗΓΟΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΗΣ (395)
ST. GREGORY, BISHOP OF NYSSA
(395)

THURSDAY 11

Θεοδοσίου Κοινοδιάρχου.
St. Theodosios the abbot.

FRIDAY 12

ΑΠΟΔΟΣΙΣ ΤΗΣ ΕΟΡΤΗΣ ΤΩΝ ΦΩΤΩΝ
Εὐθασίας καὶ Τατιανῆς μαρτύρων.
Euthasia and Tatiane, the martyrs.

SATURDAY 13

Ἑρμούλου καὶ Στρατονίκου μαρτύρων.
Hermyllos and Stratonikos, the martyrs.

SUNDAY 14

ΤΩΝ ΔΕΚΑ ΛΕΠΡΩΝ
Τῶν ἐν Σινᾷ καὶ Ραϊθῶ Πατέρων.
SUNDAY OF THE LEPERS
The Fathers at Sinai and Raitho.

MONDAY 15

Παύλου τοῦ Θηβαίου καὶ
Ἰωάννου Κολυβίτου ὁσίων.
Paul of Thebes and John Kalybites,
the hermits.

TUESDAY 16

Προσκύνησις ἀλύσεως τοῦ ἀποστόλου Πέτρου.
Veneration of the precious chain
of St. Peter.

WEDNESDAY 17

ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
ST. ANTHONY THE GREAT

THURSDAY 18

ΑΘΑΝΑΣΙΟΥ ΚΑΙ ΚΥΡΙΛΛΟΥ
ΑΛΕΞΑΝΔΡΕΙΑΣ
ATHANASIUS THE GREAT
CYRIL OF ALEXANDRIA

FRIDAY 19

Μακαρίου ὁσίου,
Μάρκου τοῦ Εὐγενικοῦ Μητροπολίτου Ἐφέσου.
St. Makarios the righteous,
St. Mark Eugenikos, Metropolitan
of Ephesus.

9

Εὐθυμίου τοῦ μεγάλου.
St. Euthymios the Great.

10 SUNDAY 21

ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ
Μαξίμου ὁμολογητοῦ, Νεοφύτου μάρτυρος.
SUNDAY OF THE BLIND

11 MONDAY 22

ΤΙΜΟΘΕΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Ἀναστασίου τοῦ Πέρου μάρτυρος.
TIMOTHY THE APOSTLE

12 TUESDAY 23

Κλήμεντος Ἐπισκόπου Ἀγκύρας.
Ἀγαθαγγέλου μάρτυρος.
Clement, Bishop of Angora.

Εὐθυμίου τοῦ μεγάλου. St. Euthymios the Great.	ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ Μαξίμου ὁμολογητοῦ, Νεοφύτου μάρτυρος. SUNDAY OF THE BLIND St. Maximos the Confessor. St. Neophytos the martyr.	ΤΙΜΟΘΕΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Ἀναστασίου τοῦ Πέρσου μάρτυρος. TIMOTHY THE APOSTLE Anastasios the Persian, martyr.	Κλήμεντος Ἐπισκόπου Ἀγκύρας. Ἀγαθαγγέλου μάρτυρος. Clement, Bishop of Angora. Agathangelos the martyr.
Ἔννης τῆς ὁσίας. St. Xenis.	ΚΥΡΙΑΚΗ ΤΟΥ ΘΕΟΛΟΓΟΥ Πατριάρχου Κωνσταντινουπόλεως (388). ST. GREGORY THE THEOLOGIAN Patriarch of Constantinople (388)	FRIDAY 26 Ξενοφώντος τοῦ ὁσίου καὶ τῆς συνοδείας αὐτοῦ. St. Xenophon and his companions.	SATURDAY 27 ΑΝΑΚΟΜΙΔΗ ΤΩΝ ΛΕΙΨΑΝΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ TRANSLATION OF THE REMAINS OF ST. JOHN CHRYSOSTOM
ΚΥΡΙΑΚΗ ΤΟΥ ΖΑΚΧΑΙΟΥ Ἐφραίμ τοῦ Σύρου, Χαριτίωνος μάρτυρος. SUNDAY OF ZACCHAEUS St. Efraim of Syria. St. Chariton the martyr.	ΜΟΝΗΜΕΡΗ ΛΕΙΨΑΝΩΝ Ἰγνατίου τοῦ Θεοφόρου. Translation of the remains of St. Ignatius.	TUESDAY 30 ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, Ἰωάννου τοῦ Χρυσόστομου. THE THREE HIERARCHS: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom.	WEDNESDAY 31 Κύρου καὶ Ἰωάννου τῶν Ἀναργύρων. Saints Cyrus and John, the medical missionaries.
1973 January 7 14 21 28 SUNDAY EPISTLES AND Acts 19:1-8 Colossians 3:4-11 1 Timothy 4:9-15 2 Corinthians 6:16-7:1 GOSPEL READINGS John 1:29-34 Matthew 17:12-19 Luke 19:1-10 Matthew 15:21-28 Divine Liturgy is celebrated on: January 1, 5, 6, 7, 18, 25, 30 (Feasts are described above)			

Notes

JANUARY

MONDAY 1

NEW YEAR'S DAY
ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ
ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ (379)
CIRCUMCISION OF OUR LORD
ST. BASIL THE GREAT (379)

TUESDAY 2

Σιλβέστρου Πάπα Ρώμης.
Θεαγένους μάρτυρος.
St. Silvester Pope of Rome.
Theagenes the martyr.

WEDNESDAY 3

Μαλαχίου τού προφήτου, Γορδίου μάρτυρος.
Malachi the prophet.
Gordias the martyr.

THURSDAY 4

Σύναξις τῶν 70 Ἀποστόλων.
Θεοκτίστου ὁσίου.
The 70 disciples.
Theoktistos the righteous.

FRIDAY 5

Θεοπέμπτου καὶ Θεωνᾶ μαρτύρων.
(Νηστεία).
Theopemptos and Theonas, the martyrs.

SATURDAY 6

ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ
(Εὐλογία τῶν Ὑδάτων)
ΕΠΙΡΗΑΝΥ ΔΑΥ
(Blessing of the Waters)

SUNDAY 7

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΑ ΦΩΤΑ.
ΣΥΝΑΞΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ
SUNDAY AFTER EPIPHANY
ST. JOHN THE BAPTIST

MONDAY 8

Ὅσιον Γεωργίου, Δομνίκης, Κύρου.
St. George, St. Dominica and St. Kyros.

TUESDAY 9

Πολυεύκτου μάρτυρος, Εὐστρατίου ὁσίου.
Polyeuktos the martyr.
Eustratios the righteous.

WEDNESDAY 10

ΓΡΗΓΟΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΗΣ (395)
ST. GREGORY, BISHOP OF NYSSA
(395)

THURSDAY 11

Θεοδοσίου Κοινοβιάρχου.
St. Theodosios the abbot.

FRIDAY 12

ΑΠΟΔΟΣΙΣ ΤΗΣ ΕΟΡΤΗΣ ΤΩΝ ΦΩΤΩΝ
Εὐθασίας καὶ Τατιανῆς μαρτύρων.
Euthasia and Tatiane, the martyrs.

SATURDAY 13

Ἑρμούλου καὶ Στρατονίκου μαρτύρων.
Hermyllos and Stratonikhos, the martyrs.

SUNDAY 14

ΤΩΝ ΔΕΚΑ ΛΕΠΡΩΝ
Τῶν ἐν Σινᾷ καὶ Ραϊθᾷ Πατέρων.
SUNDAY OF THE LEPEERS
The Fathers at Sinai and Raitho.

MONDAY 15

Παύλου τού Θεδαίου καὶ
Ἰωάννου Κολυβίτου ὁσίων.
Paul of Thebes and John Kalybites,
the hermits.

TUESDAY 16

Προσκύνησις ἀλύσεως τού ἀποστόλου Πέτρου.
Veneration of the precious chain
of St. Peter.

WEDNESDAY 17

ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ
ST. ANTHONY THE GREAT

THURSDAY 18

ΑΘΑΝΑΣΙΟΥ ΚΑΙ ΚΥΡΙΑΛΟΥ
ΑΛΕΞΑΝΔΡΕΙΑΣ
ATHANASIUS THE GREAT
CYRIL OF ALEXANDRIA

FRIDAY 19

Μακαρίου ὁσίου.
Μάρκου τού Εὐγενικού Μητροπολίτου Ἐφέσου.
St. Makarios the righteous.
St. Mark Eugenikos, Metropolitan
of Ephesus.

Εὐθυσίου τού μεγάλου.
St. Euthymios the Great.

ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ
Μαξίμου ὁμολογητοῦ, Νεοφύτου μάρτυρος.

ΤΙΜΟΘΕΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Ἀναστάσιου τού Πέρσου μάρτυρος.

Κλήμεντος Ἐπισκόπου Ἀγκύρας.
Ἀγαθαγγέλου μάρτυρος.

REMARKS:

SUNDAY 21

~~SECRET~~

TUESDAY 20

SATURDAY 27

ΑΝΑΚΟΜΙΔΗ ΤΩΝ ΛΕΙΨΑΝΩΝ
ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ
TRANSLATION OF THE REMAINS
OF ST. JOHN CHRYSOSTOM

WEDNESDAY 31

Κύρου καὶ Ἰωάννου τῶν Ἀναργύρων.
Saints Cyrus and John,
the medical missionaries.

John 1:29-34
Matthew 17:12-19
Luke 19:1-10
Matthew 15:21-28

Notes

ΚΑΝΟΝΙΟΝ ΤΟΥ ΔΙΣΕΚΤΟΥ ΕΤΟΥΣ 1972

ΠΑΣΧΑΛΙΟΝ ΤΟΥ ΔΙΣΕΚΤΟΥ ΕΤΟΥΣ 1972

Ἰνδικτιώνος Ι'
Ἡλίου Κύκλοι Δ'
Σελήνης Κύκλοι ΙΓ'
Σελήνης Θεμέλιον ΚΗ'
Κρεωφαγίας ἡμέραι 51
Τὰ Ἅγια Θεοφάνεια ἡμέρα Πέμπτη
Τὸ Τριώδιον ἀρχεται Ἰανουαρίου 30
Ἦχος α'. Ἑωθινὸν Α'
Ἡ Ἀπόκρεως Φεβρουαρίου 13
Ὁ Εὐαγγελισμὸς τῷ Σαββάτῳ τῆς Ε'. Ἑβδ. τῶν Νηστειῶν

Νομικὸν Φάσκα Μαρτίου 31
Λατίνων Πάσχα Ἀπριλίου 2
ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ Ἀπριλίου 9
Ἡ Ἀνάληψις Μαΐου 18
Ἡ Πεντηκοστή Μαΐου 28
Κυριακὴ τῶν Ἀγίων Πάντων Ἰουνίου 4
Ἡ Νηστεία τῶν Ἀγίων Ἀποστόλων ἡμέραι 24
Ἡ Μνήμη αὐτῶν ἡμέρα Πέμπτη
Ἡ Ὑψωσις τοῦ Τιμίου Σταυροῦ ἡμέρα Πέμπτη
Ἡ Παραμονὴ τῶν Χριστουγέννων ἡμέρα Κυριακὴ

ΜΗΝΟΛ.		ΕΥΑΓΓΕΛΙΟΝ	ΑΠΟΣΤΟΛΟΣ	ΗΧΟΣ	ΕΘΘ.
ΙΑΝΟΥΑΡ.	2	Κυριακὴ πρὸ τῶν Φώτων	Κυριακὴ πρὸ τῶν Φώτων	πλ. α΄.	Η΄.
	9	Κυριακὴ μετὰ τὰ Φῶτα	Κυριακὴ μετὰ τὰ Φῶτα	πλ. β΄.	Θ΄.
	16	Κυριακὴ ΙΒ΄. Λουκᾶ (τῶν 10 Λεπρῶν)	Κυριακὴ ΚΘ΄. Περίοδος Δ΄.	βαρὺς	Ι΄.
	23	Κυριακὴ ΙΕ΄. Λουκᾶ (τοῦ Ζακχαίου)	Κυριακὴ ΛΒ΄. Περίοδος Δ΄.	πλ. δ΄.	ΙΑ΄.
	30	Κυριακὴ ΙΣΤ΄. Λουκᾶ (Τελώνου καὶ Φαρισαίου)	Τῶν Τριῶν Ἱεραρχῶν	α΄.	Α΄.
ΦΕΒΡΟΥΑΡ.	6	Κυριακὴ ΙΖ΄. Λουκᾶ (τοῦ Ἀσώτου)	Κυριακὴ ΛΔ΄. Περίοδος Ε΄.	β΄.	Β΄.
	13	Κυριακὴ τῆς Ἀπόκρεω	Κυριακὴ τῆς Ἀπόκρεω	γ΄.	Γ΄.
	20	Κυριακὴ τῆς Τυροφάγου	Κυριακὴ τῆς Τυροφάγου	δ΄.	Δ΄.
	27	Κυριακὴ Α΄. τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)	Κυριακὴ Α΄. τῶν Νηστειῶν (τῆς Ὁρθοδοξίας)	πλ. α΄.	Ε΄.
ΜΑΡΤΙΟΣ	5	Κυριακὴ Β΄. τῶν Νηστειῶν	Κυριακὴ Β΄. τῶν Νηστειῶν	πλ. β΄.	ΣΤ΄.
	12	Κυριακὴ Γ΄. τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως)	Κυριακὴ Γ΄. τῶν Νηστειῶν (τῆς Σταυροπροσκυνήσεως)	βαρὺς	Ζ΄.
	19	Κυριακὴ Δ΄. τῶν Νηστειῶν	Κυριακὴ Δ΄. τῶν Νηστειῶν	πλ. δ΄.	Η΄.
	26	Κυριακὴ Ε΄. τῶν Νηστειῶν	Κυριακὴ Ε΄. τῶν Νηστειῶν	α΄.	Θ΄.
ΑΠΡΙΛΙΟΣ	2	Κυριακὴ τῶν Βαΐων	Κυριακὴ τῶν Βαΐων	—	Ὁρθρου
	9	ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ	Κυριακὴ τοῦ Ἀγίου Πάσχα	—	Β΄.
	16	Κυριακὴ Β΄. τοῦ Θωμᾶ	Κυριακὴ Β΄. τοῦ Θωμᾶ	—	Α΄.
	23	Κυριακὴ Γ΄. τῶν Μυροφόρων	Τοῦ Ἀγίου Γεωργίου τοῦ Τροπαιοφόρου	β΄.	Δ΄.
	30	Κυριακὴ Δ΄. τοῦ Παραλύτου	Κυριακὴ Δ΄. τοῦ Παραλύτου	γ΄.	Ε΄.
ΜΑΪΟΣ	7	Κυριακὴ Ε΄. τῆς Σαμαρείτιδος	Κυριακὴ Ε΄. τῆς Σαμαρείτιδος	δ΄.	Ζ΄.
	14	Κυριακὴ ΣΤ΄. τοῦ Τυφλοῦ	Κυριακὴ ΣΤ΄. τοῦ Τυφλοῦ	πλ. α΄.	Η΄.
	21	Κυριακὴ Ζ΄. τῶν Ἀγίων Πατέρων (Α΄. Οἰκουμενικῆς Συνόδου)	Τῶν Ἀγίων Ἰσαποστόλων Κωνσταντίνου καὶ Ἑλένης	πλ. β΄.	Ι΄.
	28	Κυριακὴ Η΄. τῆς Πεντηκοστῆς	Κυριακὴ Η΄. τῆς Πεντηκοστῆς	—	Ὁρθρου
ΙΟΥΝΙΟΣ	4	Κυριακὴ Α΄. Ματθαίου (τῶν Ἀγίων Πάντων)	Κυριακὴ Α΄. Περίοδος Α΄. (τῶν Ἀγίων Πάντων)	πλ. δ΄.	Α΄.
	11	Κυριακὴ Β΄. Ματθαίου	Κυριακὴ Β΄. Περίοδος Α΄.	α΄.	Β΄.
	18	Κυριακὴ Γ. Ματθαίου	Κυριακὴ Γ΄. Περίοδος Α΄.	β΄.	Γ΄.
	25	Κυριακὴ Δ΄. Ματθαίου	Κυριακὴ Δ΄. Περίοδος Α΄.	γ΄.	Δ΄.
ΙΟΥΛΙΟΣ	2	Κυριακὴ Ε΄. Ματθαίου	Τῆς Θεοτόκου (ζῆτει Νοεμβρίου ΚΑ΄.)	δ΄.	Ε΄.
	9	Κυριακὴ ΣΤ΄. Ματθαίου	Κυριακὴ ΣΤ΄. Περίοδος Α΄.	πλ. α΄.	ΣΤ΄.
	16	Κυριακὴ τῶν Ἀγίων Πατέρων (Δ΄. Οἰκουμενικῆς Συνόδου)	Κυριακὴ τῶν Ἀγίων Πατέρων (Δ΄. Οἰκουμενικῆς Συνόδου)	πλ. β΄.	Ζ΄.
	23	Κυριακὴ Η΄. Ματθαίου	Κυριακὴ Η΄. Περίοδος Α΄.	βαρὺς	Η΄.
	30	Κυριακὴ Θ΄. Ματθαίου	Κυριακὴ Θ΄. Περίοδος Α΄.	πλ. δ΄.	Θ΄.
ΑΥΓΟΥΣ.	6	Ἡ Θεία Μεταμόρφωσις	Ἡ Θεία Μεταμόρφωσις	—	—
	13	Κυριακὴ ΙΑ΄. Ματθαίου	Κυριακὴ ΙΑ΄. Περίοδος Β΄.	β΄.	ΙΑ΄.
	20	Κυριακὴ ΙΒ΄. Ματθαίου	Κυριακὴ ΙΒ΄. Περίοδος Β΄.	γ΄.	Α΄.
	27	Κυριακὴ ΙΓ΄. Ματθαίου	Κυριακὴ ΙΓ΄. Περίοδος Β΄.	δ΄.	Β΄.

ΜΗΝΟΛ.	ΕΥΑΓΓΕΛΙΟΝ	ΑΠΟΣΤΟΛΟΣ	ΗΧΟΣ	ΕΩΘ.
ΣΕΠΤ.	3 10 17 24	Κυριακή ΙΔ'. Ματθαίου Κυριακή πρὸ τῆς Ὑψώσεως Κυριακή μετὰ τὴν Ὑψωσιν Κυριακή Α'. Λουκᾶ	Κυριακή ΙΔ'. Περίοδος Β'. Κυριακή ΚΒ'. πρὸ τῆς Ὑψώσεως Κυριακή ΚΑ'. μετὰ τὴν Ὑψωσιν Ἰσαποστόλου Θέκλης	πλ. α'. πλ. β'. βαρὺς πλ. δ'. Γ'. Δ'. Ε'. ΣΤ'.
ΟΚΤΩΒΡ.	1 8 15 22 29	Κυριακή Β'. Λουκᾶ Κυριακή Γ'. Λουκᾶ Κυριακή Δ'. Λουκᾶ (Ἁγίων Πατέρων Ζ'. Οἰκ. Συνόδου) Κυριακή ΣΤ'. Λουκᾶ Κυριακή Ζ'. Λουκᾶ	Κυριακή ΙΗ'. Περίοδος Γ'. Κυριακή ΙΘ'. Περίοδος Γ'. Κυριακή Κ'. Περίοδος Γ'. (Ἁγίων Πατέρων Ζ'. Οἰκ. Συνόδου) Κυριακή ΚΑ'. Περίοδος Γ'. Κυριακή ΚΒ'. Περίοδος Γ'.	α'. β'. γ'. δ'. πλ. α'. Ζ'. Η'. Θ'. Ι'. ΙΑ'.
ΝΟΕΜΒΡ.	5 12 19 26	Κυριακή Ε'. Λουκᾶ Κυριακή Η'. Λουκᾶ Κυριακή Θ'. Λουκᾶ Κυριακή ΙΓ'. Λουκᾶ	Κυριακή ΚΓ'. Περίοδος Γ'. Ἀπόστολος τοῦ Ἁγίου Ἐλεήμονος Κυριακή ΚΕ'. Περίοδος Γ'. Κυριακή ΚΣΤ'. Περίοδος Γ'.	πλ. β'. βαρὺς πλ. δ'. α'. Α'. Β'. Γ'. Δ'.
ΔΕΚΕΜΒΡ.	3 10 17 24 31	Κυριακή ΙΔ'. Λουκᾶ Κυριακή Ι'. Λουκᾶ Κυριακή ΙΑ'. Λουκᾶ (τῶν Προπατόρων) Κυριακή πρὸ τῆς Χριστοῦ Γεννήσεως Κυριακή πρὸ τῶν Φώτων	Κυριακή ΚΖ'. Περίοδος Γ'. Κυριακή ΚΗ'. Περίοδος Δ'. Τῶν Προπατόρων Κυριακή πρὸ τῆς Χριστοῦ Γεννήσεως Κυριακή πρὸ τῶν Φώτων	β'. γ'. δ'. πλ. α'. πλ. β'. Ε'. ΣΤ'. Ζ'. Η'. Θ'.

ΠΑΣΧΑΛΙΑ ΤΩΝ ΕΤΩΝ 1972-1980

Year	Lent Begins	EASTER	Ascension	Pentecost	SS. Peter and Paul Lent Begins	Western Easter
* 1972	Feb. 21	April 9	May 18	May 28	June 5	April 2
1973	Mar. 12	April 29	June 7	June 17	June 25	April 22
1974	Feb. 25	April 14	May 23	June 2	June 10	April 14
1975	Mar. 17	May 4	June 12	June 22	June 29	Mar. 30
* 1976	Mar. 8	April 25	June 3	June 13	June 21	April 18
1977	Feb. 21	April 10	May 19	May 29	June 6	April 10
1978	Mar. 13	April 30	June 8	June 18	June 26	Mar. 26
1979	Mar. 5	April 22	May 31	June 10	June 18	April 15
* 1980	Feb. 18	April 6	May 15	May 25	June 2	April 6

* Leap Year.

ΑΙ ΣΠΟΥΔΑΙΟΤΕΡΑΙ ΗΜΕΡΟΜΗΝΙΑΙ ΤΟΥ ΕΚΚΛΗΣΙΑΣΤΙΚΟΥ ΕΤΟΥΣ IMPORTANT DATES OF THE ECCLESIASTICAL CALENDAR

	1972	1973		1972	1973
Τὸ Τριώδιον ἄρχεται Triodion begins	January 30	February 18	Ἡ Ἀνάληψις The Ascension of our Lord	May 18	June 7
Κυριακὴ τῆς Ἀπόκρεω Last Sunday before Great Lent in which partaking of meat is permitted	February 13	March 4	Ἡ Πεντηκοστή Pentecost	May 28	June 17
Ὁ Εὐαγγελισμὸς Annunciation of the Virgin Mary	March 25 (Saturday)	March 25 (Sunday)	Κυριακὴ τῶν Ἁγίων Πάντων All Saints Day	June 4	June 24
Νομικὸν Πάσχα Jewish Passover	March 30	April 17	Ἡ νηστεία τῶν Ἀποστόλων Apostles Lent begins	June 5	June 25
Λατίνων Πάσχα Western Easter	April 2	April 22	Ἡ νηστεία τῶν Χριστουγέννων Christmas Lent begins	November 15	November 15
ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ GREEK ORTHODOX EASTER	April 9	April 29	ΧΡΙΣΤΟΥΓΕΝΝΑ CHRISTMAS	December 25 (Monday)	December 25 (Tuesday)

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

ΔΙΟΙΚΗΤΙΚΗ ΣΥΝΘΕΣΙΣ

Ἡ Α.Θ. Παναγιότης, ὁ Ἀρχιεπίσκοπος Κωνσταντινουπόλεως, Νέας Ῥώμης καὶ Οἰκουμενικὸς Πατριάρχης κ. κ. ΑΘΗΝΑΓΟΡΑΣ. Διεύθυνσις: His Holiness the Ecumenical Patriarch Athenagoras, Rum Patrikhanesi, Fener, Istanbul, Turkey.

Ἐν Κωνσταντινουπόλει ἐφησυχάζει καὶ ὁ Πατριάρχης πρῶην Κωνσταντινουπόλεως καὶ Πρόεδρος Ἐφέσου κ. κ. ΜΑΞΙΜΟΣ. Διεύθυνσις: Fener Bahce Caddesi No. 77 Kiziltoprak-Kadiköy, Istanbul, Turkey.

Α' ΤΜΗΜΑ ΣΥΝΟΔΙΚΟΝ

Τὴν Ἀγίαν καὶ Ἱερὰν Σύνοδον, προεδρευομένην ὑπὸ τῆς Α. Θ. Παναγιότητος τοῦ Πατριάρχου κ. κ. Ἀθηναγόρου, ἀποτελοῦσι νῦν οἱ Σεβ. Μητροπολῖται:

α. Ἀγία καὶ Ἱερὰ Σύνοδος

1. Χαλκηδόνος κ. Μελίων
2. Δέρκων κ. Ἰάκωβος
3. Πριγκηπωνήσων κ. Δωρόθεος
4. Χαλδίας κ. Κύριλλος
5. Νεοκαισαρείας κ. Χρυσόστομος
6. Λαοδικείας κ. Μάξιμος
7. Σάρδεων κ. Μάξιμος
8. Ροδοπόλεως κ. Ἱερώνυμος
9. Μιλήτου κ. Αἰμιλιανός
10. Ὁ Ἰμβρου καὶ Τενέδου κ. Νικόλαος
11. Εἰρηνουπόλεως κ. Συμεών
12. Κολωνίας κ. Γαβριήλ

β. Οἱ λοιποὶ ἐν Τουρκίᾳ Σεβ. Μητροπολῖται

1. Ὁ Σταυρουπόλεως κ. Μάξιμος (Σχολάρχης Ἱ. Θεολογικῆς Σχολῆς Χάλκης)
2. Ὁ Μύρων κ. Χρυσόστομος (Καθηγητὴς Ἱ. Θεολογ. Σχολῆς Χάλκης)
3. Ὁ Σωζοπόλεως κ. Ἀγάπιος
4. Ὁ Πέργης κ. Εὐάγγελος
5. Ὁ Λύστρων κ. Καλλίνικος (Πρωτοσυγκελλεύων)

γ. Συνοδικαὶ Ἐπιτροπαὶ

Οἰκονομικὴ Ἐπιτροπὴ
Κανονικὴ Ἐπιτροπὴ
Ἐξελεγκτικὴ Ἐπιτροπὴ
Ἐφορεία Θεολογικῆς Σχολῆς
Διορθοδόξων Ζητημάτων
Πατριαρχικῶν Ἰδρυμάτων
ἐν τῷ Ἐξωτερικῷ

Ἐπαρχιῶν τοῦ Θρόνου
ἐν τῷ Ἐξωτερικῷ
Ἐπιτροπὴ Προσυνόδου
Παγχριστιανικῶν Ζητημάτων

Ἀγίου Ὁρους
Πνευματικῆς Διακονίας
Ἀνεγέρσεως Πατριαρχικοῦ
Μεγάρου
Ἐπὶ τῶν Περιοδικῶν καὶ
Βιβλιοθηκῶν
Κτηματικὴ Ἐπιτροπὴ
Μοναστικὴ Ἐπιτροπὴ
Σκευοφυλακίου-Μυροφυλακίου
Ἐπιτροπὴ
Ἐκκλησιαστικῆς Μουσικῆς
Ταμείου Συντάξεων Ἐπιτροπὴ
Ἀγιασμάτων Ἐπιτροπὴ
Ἀγιάσματος Ἀγ. Θεράποντος
Ἐπιτροπὴ ἐπὶ τοῦ Κανονίου
Ἐπὶ τοῦ Ταμείου Ἱεραρχίας
Ἐπὶ τῶν Κληροδοτημάτων
Νομικὸν Συμβούλιον

δ. Συνοδικὸν Γραφεῖον

Ἀρχιγραμματεὺς:
Ὁ Πανοσιολ. Ἀρχιμανδρ.
Παῦλος Μενεβίσσoglou

ε. Πατριαρχικὸν Γραφεῖον

Διευθυντής:
Ὁ Μέγας Πρωτονοτάριος
κ. Ἐμμανουὴλ Φωτιάδης
Α' Γραμματεὺς:
κ. Χαρ. Χαρισιάδης

Β' ΤΜΗΜΑ ΜΕΓΑΛΗΣ ΠΡΩΤΟΣΥΓΚΕΛΛΙΑΣ

- α. Μ. Πρωτοσυγκελλία
Πρωτοσυγκελλεύων:
Ὁ Λύστρων κ. Καλλίνικος
- β. Μ. Ἀρχidiaconia
Μ. Ἀρχidiaconos:
κ. Θεόκλητος
- γ. Πατριαρχικὴ Κεντρικὴ
Ἐκκλησιαστικὴ Ἐπιτροπὴ
Ὁ Μητροπολίτης Μιλήτου
κ. Αἰμιλιανός, Πρόεδρος

δ. Τμῆμα Θρησκευτικῶν Πράξεων

Διευθυντής:
Θέσις κενή

ε. Τουρκικὸν Γραφεῖον

Διευθυντής: Ὁ δικηγόρος
κ. Νικόλαος Σαρρῆς

στ. Γραφεῖον Νεμικῶν Ὑποθέσεων

Διευθυντής: Ὁ κ. Θεολόγος
Τσαταλμπάσης

ζ. Ἀρχιεπισκοπικὸν

Ἀρχιεπισκοπικὸν: Οἰκονόμος
κ. Νικόλαος Πετροπέλλης

η. Πατριαρχικὴ Βιβλιοθήκη

Διευθυντής: Ὁ Μ. Κατηχητὴς
κ. Παναγιώτης Θεοδορίδης

θ. Λογιστήριον καὶ Ταμείον

Λογιστὴς: κ. Ἀν. Ἀσημακίδης
Ταμίας: κ. Κωνστ. Δότσος

ι. Πατριαρχικὸς Ναὸς

Μέγας Ἐκκλησιάρχης:
Θέσις κενή
Ἀρχων Πρωτοφάλης:
κ. Βασίλειος Νικολαΐδης
Ἀρχων Λαμπαδάριος:
κ. Ἐλευθέριος Γεωργιάδης

Γ' ΙΕΡΑ ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ ΧΑΛΚΗΣ

Διεύθυνσις: Rum Rahipler,
Okulu, Heybeli Ada,
Istanbul, Turkey

Σχολάρχης: Ὁ Μητροπολίτης
Σταυρουπόλεως κ. Μάξιμος

Δ' ΑΡΧΙΕΠΙΣΚΟΠΗ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

Βοηθοὶ Ἐπίσκοποι

Παμφίλου κ. ΓΕΡΑΣΙΜΟΣ
Ἀργυρουπόλεως
κ. ΚΑΛΛΙΝΙΚΟΣ
Κλαυδιουπόλεως κ. ΑΝΔΡΕΑΣ
Τραχείας κ. ΤΙΜΟΘΕΟΣ
Ἐλαίας κ. ΔΗΜΗΤΡΙΟΣ
Σκοπέλου κ. ΑΛΕΞΑΝΔΡΟΣ
Εὐμενίας κ. ΝΙΚΟΔΗΜΟΣ

ΕΠΑΡΧΙΑΙ ΤΟΥ ΘΡΟΝΟΥ

1. Ἐν Τουρκίᾳ:

Αἱ Ἱεραὶ Μητροπόλεις:

- α. Χαλκηδόνος. Σεβ. Μητροπολίτης Χαλκηδόνος κ. ΜΕΛΙΤΩΝ. Ὑπέρτιμος καὶ Ἐξάρχος πάσης Βιθυνίας. Ἔδρα: Καδήκιοι. Διεύθυνσις: Bahariye 47, Kadiköy, Istanbul, Turkey. Βοηθὸς Ἐπίσκοπος ὁ Τράλλων κ. Φώτιος. Διεύθυνσις ἡ ὡς ἄνω.

- β. Δέρκων. Σεβ. Μητροπολίτης Δέρκων κ. ΙΑΚΩΒΟΣ. Ὑπέρτιμος καὶ Ἐξάρχος Βοσπόρου Θρακικοῦ καὶ Κυανέων. Διεύθυνσις: Yesil Zeytin Sokak, No. 6 Yeniköy, Istanbul, Turkey.

- γ. Πριγκηπωνήσων. Σεβ. Μητροπολίτης Πριγκηπωνήσων κ. ΔΩΡΟΘΕΟΣ. Ὑπέρτιμος καὶ Ἐξάρχος Προποντίδος. Διεύθυνσις: Çinar Caddesi No. 62, Büyükdada, Istanbul, Turkey.

- δ. Ἰμβρου καὶ Τενέδου. Σεβ. Μητροπολίτης Ἰμβρου καὶ Τενέδου κ.

ΝΙΚΟΛΑΟΣ. Ὑπέρτιμος καὶ Ἐξάρχος Αἰγαίου Πελάγους. Διεύθυνσις: Imbroz Adasi, Çanakkale, Turkey.

2. Ἐν Ἑλλάδι:

A. Ἐκκλησία Κρήτης.

- α. Ἱερὰ Ἀρχιεπισκοπὴ Κρήτης. Ὁ Σεβ. Ἀρχιεπίσκοπος Κρήτης κ. ΕΥΓΕΝΙΟΣ. Ὑπέρτιμος καὶ Ἐξάρχος Εὐρώπης. Ἔδρα: Ἡράκλειον, Κρήτης.
- β. Ἱερὰ Μητρόπολις Γορτύνης καὶ Ἀρκαδίας. Σεβ. Μητροπολίτης Γορτύνης καὶ Ἀρκαδίας κ. ΤΙΜΟΘΕΟΣ. Ἔδρα: Αἱ Μοῖραι, Κρήτης.
- γ. Ἱερὰ Μητρόπολις Ρεθύμνου καὶ Αὐλοποτάμου. Σεβ. Μητροπολίτης Ρεθύμνου καὶ Αὐλοποτάμου κ. ΤΙΤΟΣ. Ἔδρα: Ρέθυμνον.
- δ. Ἱερὰ Μητρόπολις Κυδωνίας καὶ Ἀποκορώνου. Σεβ. Μητροπολίτης Κυδωνίας καὶ Ἀποκορώνου κ. ΝΙΚΗΦΟΡΟΣ. Ἔδρα: Χανιά, Κρήτης.
- ε. Ἱερὰ Μητρόπολις Λάμπης καὶ Σφακίων. Χηρεύει. Ἔδρα: Σπήλι, Ἀγίου Βασιλείου, Κρήτης. Τοποτηρητής: Ὁ Μητροπολίτης Γαρτύνης καὶ Ἀρκαδίας κ. ΤΙΜΟΘΕΟΣ.
- στ. Ἱερὰ Μητρόπολις Ἱεραπύτνης καὶ Σητείας. Σεβ. Μητροπολίτης Ἱεραπύτνης καὶ Σητείας κ. ΦΙΛΟΘΕΟΣ. Ἔδρα: Ἱεράπετρα, Κρήτης.
- ζ. Ἱερὰ Μητρόπολις Πέτρας. Σεβ. Μητροπολίτης Πέτρας κ. ΔΗΜΗΤΡΙΟΣ. Ἔδρα: Νεάπολις, Μιραμπέλου, Κρήτης.
- η. Ἱερὰ Μητρόπολις Κισάμου καὶ Σελίνου. Σεβ. Μητροπολίτης Κισάμου καὶ Σελίνου κ. ΕΙΡΗΝΑΙΟΣ. Ἔδρα: Καστέλιον, Κισάμου, Κρήτης.

B. Μητροπόλεις Δωδεκανήσου.

- Ἱερὰ Μητρόπολις Ρόδου. Σεβ. Μητροπολίτης Ρόδου κ. ΣΠΥΡΙΔΩΝ. Ὑπέρτιμος καὶ Ἐξάρχος πασῶν Κυκλάδων Νήσων. Ἔδρα: Ρόδος.
- β. Ἱερὰ Μητρόπολις Κῶ. Σεβ. Μητροπολίτης Κῶ κ. ΝΑΘΑΝΑΗΛ. Ἔδρα: Κῶς.
- γ. Ἱερὰ Μητρόπολις Καρπάθου καὶ Κάσου. Σεβ. Μητροπολίτης Καρπάθου κ. ΑΠΟΣΤΟΛΟΣ. Ἔδρα: Ἀπέρειον, Καρπάθου.
- δ. Ἱερὰ Μητρόπολις Λέρου, Καλύμνου καὶ Ἀστυπалаίας. Σεβ. Μητροπολίτης Λέρου, Καλύμνου καὶ Ἀστυπалаίας κ. ΙΣΙΔΩΡΟΣ. Ἔδρα: Χειμερινή, ἡ Κάλυμνος. Θερινή, ἡ Λέρος.

Γ. Πατριαρχικαὶ Μοναί.

- α. Πατριαρχικὴ Ἐξοχία Πάτμου. Πατριαρχικὸς Ἐξάρχος: Ὁ Ἡγούμενος τῆς Ἱερᾶς Βασιλικῆς καὶ Πατριαρχικῆς Μονῆς Ἀρχιμ. ΘΕΟΔΩΡΗΤΟΣ ΜΠΟΥΡΝΗΣ.
- β. Πατριαρχικὴ Σταυροπηγιακὴ Μονὴ Βλατάδων. Πατριαρχικὸν Κέντρον Πατερικῶν Μελετῶν. Ἡγούμενος: Ὁ Μητροπολίτης Μιλητοπόλεως κ. ΣΤΥΛΙΑΝΟΣ.
- γ. Πατριαρχικὴ Σταυροπηγιακὴ Μονὴ Ἀγίας Ἀναστασίας ἐν Χαλκιδικῇ. Ἡγούμενος: Ἀρχιμ. Ἀπόστολος Δειμήλης.
- δ. Μοναστικὴ Πολιτεία τοῦ Ἀγίου Ὁρους. Ἔδρα τῶν Ἐκκλησιαστικῶν καὶ Πολιτικῶν Ἀρχῶν τοῦ Ἀγίου Ὁρους: Αἱ Καρυαί.
- ε. ΑΘΩΝΙΑΣ ΣΧΟΛΗ: Ἰδρύθη τὸ ἔτος 1749 ὑπὸ τῶν ἀδελφῶν τῆς Μονῆς Βατοπεδίου καὶ ἐν τῇ περιοχῇ αὐτῇ, ὡς «φροντιστήριον Ἑλληνικῶν μαθημάτων, παιδείας τε καὶ διδασκαλίας παντοδαπῆς, ἐν τε λογικαῖς, φιλοσοφικαῖς τε καὶ θεολογικαῖς ἐπιστήμαις». Ἡ σχολὴ σήμερον εὐρίσκεται ἐν Καρυαῖς. Σχολάρχης: Ἀρχιμ. κ. ΧΡΥΣΟΣΤΟΜΟΣ ΛΑΥΡΙΩΤΗΣ.

3. Ἐν τῷ Ἐξωτερικῷ:

Ἐκτὸς τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Βορείου καὶ Νοτίου Ἀμερικῆς αἱ ἐν τῷ Ἐξωτερικῷ Ἐπαρχίαι τοῦ Θρόνου εἶναι:

- α. Ἱερὰ Ἀρχιεπισκοπὴ Αὐστραλίας. Ἰδρύθη τῷ 1922. Εἰς Ἀρχιεπισκοπὴν προήχθη τῷ 1959. Ὁ Σεβ. Ἀρχιεπίσκοπος Αὐστραλίας κ. ΙΕΖΕΚΙΗΛ. Διεύθυνσις: 242 Cleveland Street, Redfern Sydney, N.S.W., 2016, Australia.
- β. Ἱερὰ Ἀρχιεπισκοπὴ Θυατείρων καὶ Μεγάλης Βρεταννίας. Ἰδρύθη τῷ 1924. Ὄνομάσθη Ἀρχιεπισκοπὴ τὸν Φεβρουάριον τοῦ 1968. Ὁ Σεβ. Ἀρχιεπίσκοπος Θυατείρων καὶ Μεγάλης Βρεταννίας κ. ΑΘΗΝΑΓΟΡΑΣ. Διεύθυνσις: The Most Rev. Athenagoras, Thyateira House, 5 Craven Hill, London W. 2, England.

γ. Ἱερὰ Μητρόπολις Γαλλίας.

Ἰδρύθη τῷ 1963 δι' ἐκδοθέντος Ἰδρυτικοῦ Πατριαρχικοῦ καὶ Συνοδικοῦ Τόμου. Ὁ Σεβ. Μητροπολίτης Γαλλίας κ. ΜΕΛΕΤΙΟΣ. Διεύθυνσις: Son Eminence Le Metropolitte Meletios, 7 Rue Georges Bizet, Paris XVI, France.

δ. Ἱερὰ Μητρόπολις Γερμανίας καὶ Ἐξοχία Ὁλλανδίας καὶ Δανίας.

Ἰδρύθη τῷ 1963 δι' ἐκδοθέντος Ἰδρυτικοῦ Πατριαρχικοῦ καὶ Συνοδικοῦ Τόμου. Διεύθυνσις: Von Deutschland, Nieburhstr. 61, Bonn, Germany.

ε. Ἱερὰ Μητρόπολις Αὐστρίας καὶ Ἐξοχία Ἰταλίας, Ἑλβετίας καὶ Οὐγγαρίας.

Ἰδρύθη τῷ 1963 δι' ἐκδοθέντος Ἰδρυτικοῦ Πατριαρχικοῦ καὶ Συνοδικοῦ Τόμου. Ὁ Σεβ. Μητροπολίτης Αὐστρίας κ. ΧΡΥΣΟΣΤΟΜΟΣ. Διεύθυνσις: Fleischmarkt 13, Wien 1, Austria.

στ. Ἱερὰ Μητρόπολις Σουηδίας καὶ πάσης Σκανδιναβίας.

Ἰδρύθη τῷ 1969. Μητροπολίτης ὁ ἀπὸ Ἡλιουπόλεως κ. ΠΟΛΥΕΥΚΤΟΣ. Διεύθυνσις: His Eminence, The Most Rev. Metropolitan of Sweden Mgr. Polyephtos, Wallingatan 37 Tr. 1, 11124 Stockholm C. Sweden.

ζ. Ἱερὰ Μητρόπολις Βελγίου.

Ἰδρύθη τῷ 1969. Μητροπολίτης ὁ ἀπὸ Σελευκείας κ. ΑΙΜΙΛΙΑΝΟΣ. Διεύθυνσις: Son Eminence Le Metropolitte de Belgique Mgr. Emillanos, 1 Rue Jules Lejeune 1060 Bruxelles, Belgique.

η. Ἱερὰ Μητρόπολις Νέας Ζηλανδίας.

Ἰδρύθη τῷ 1970. Μητροπολίτης ὁ ἀπὸ Ναζιανζοῦ κ. ΔΙΟΝΥΣΙΟΣ. Διεύθυνσις: His Eminence, The Most Rev. Metropolitan of New Zealand Mgr. Dionysios, P.O. Box 9361, Courtenay Pl., Wellington, N.Z.

Πατριαρχικὸς Ἀντιπρόσωπος:

Γενεὺ. Πατριαρχικὸς Ἀντιπρόσωπος παρὰ τῷ Παγκοσμίῳ Συμβουλίῳ Ἐκκλησιῶν, ὁ Σεβ. Μητροπολίτης Καλαβρίας κ. ΑΙΜΙΛΙΑΝΟΣ. Διεύθυνσις: Most Rev. Emillanos Metropolitan of Kalavria, 150 Route De Ferney, W.C.C., Geneva 20, Switzerland.

ΠΑΤΡΙΑΡΧΕΙΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ

Ἡ Α.Θ. Μακαριότης ὁ Πάπας καὶ Πατριάρχης Ἀλεξανδρείας κ. ΝΙΚΟΛΑΟΣ ΣΤ'. Διεύθυνσις: P.O.B. 2006, Alexandria, Egypt, U.A.R.

ΠΑΤΡΙΑΡΧΕΙΟΝ ΑΝΤΙΟΧΕΙΑΣ

Ἡ Α.Θ. Μακαριότης ὁ Πατριάρχης Ἀντιοχείας κ. ΗΛΙΑΣ. Διεύθυνσις: Sa Beatitude Patriarche d'Antioche et de tout l'Orient Monseigneur Elle, B.P. No. 9, Damas, Syrie.

ΠΑΤΡΙΑΡΧΕΙΟΝ ΙΕΡΟΣΟΛΥΜΩΝ

Ἡ Α.Θ. Μακαριότης ὁ Πατριάρχης Ἱεροσολύμων κ. ΒΕΝΕΔΙΚΤΟΣ. Διεύθυνσις: His Beatitude the Greek Orthodox Patriarch of Jerusalem Benedictos, Greek Orthodox Patriarchate, P.O.B. 632-633, Jerusalem, Palestine.

ΛΟΙΠΑΙ ΠΑΤΡΙΑΡΧΙΚΑΙ ΚΑΙ ΑΥΤΟΚΕΦΑΛΟΙ ΕΚΚΛΗΣΙΑΙ

1. Πατριαρχεῖον Μόσχας καὶ πάσης Ρωσίας. Ἡ Α. Μακαριότης ὁ Πατριάρχης κ. ΠΟΙΜΗΝ. Ἔδρα: Μόσχα.
2. Ἐκκλησία τῆς Κύπρου. Ὁ Μακαριώτατος Ἀρχιεπίσκοπος Ἰουστινιανῆς καὶ πάσης Κύπρου κ. ΜΑΚΑΡΙΟΣ ὁ Γ'. Ἔδρα: Λευκωσία, Κύπρου.
3. Ἐκκλησία τῆς Ἑλλάδος. Ὁ Μακαριώτατος Ἀρχιεπίσκοπος Ἀθηνῶν καὶ πάσης Ἑλλάδος κ. ΙΕΡΩΝΥΜΟΣ. Ἔδρα: Ἀθήναι, Ἑλλάς.
4. Ἐκκλησία τῆς Σερβίας. Ἡ Α. Μακαριότης ὁ Πατριάρχης κ. ΓΕΡΜΑΝΟΣ. Ἔδρα: Βελιγράδιον.
5. Ἐκκλησία τῆς Ρουμανίας. Ἡ Α. Μακαριότης ὁ Πατριάρχης τῆς Ὀρθόδοξου Ρουμανικῆς Ἐκκλησίας κ. ΙΟΥΣΤΙΝΙΑΝΟΣ. Ἔδρα: Βουκουρέστιον, Ρουμανίας.
6. Ἐκκλησία τῆς Βουλγαρίας. Ὁ Μακαριώτατος Πατριάρχης κ. ΜΑΞΙΜΟΣ.
7. Ἐκκλησία τῆς Πολωνίας. Ὁ Μακαριώτατος Μητροπολίτης Βαρσοβίας καὶ πάσης Πολωνίας κ. ΣΤΕΦΑΝΟΣ.
8. Ἐκκλησία τῆς Γεωργίας. Ὁ Ἀρχιεπίσκοπος Μιτσάτης καὶ Καθολικὸς Πατριάρχης τῆς Γεωργίας κ. ΕΦΡΑΙΜ ὁ Β'. Ἔδρα: Τιφλίς.
9. Ἐκκλησία τῆς Ἀλβανίας. Ὁ Μακαριώτατος Ἀρχιεπίσκοπος Τιράνων καὶ πάσης Ἀλβανίας (χηρεύει). Ἔδρα: Τιράνα.

ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ ΑΜΕΡΙΚΗΣ
GREEK ORTHODOX ARCHDIOCESE
of north and south america

Ὑπὸ τὴν δικαιοδοσίαν τοῦ
ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΕΙΟΥ

Under the jurisdiction of the
ECUMENICAL PATRIARCHATE

OFFICES:

8-10 East 79th Street, New York, N. Y. 10021

Tel. (212) 628-2500

Ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου
Κος ΙΑΚΩΒΟΣ

Ὑπέρτιμος καὶ Ἐξάρχος Ὠκεανῶν, Ἀτλαντικοῦ καὶ Εἰρηνικοῦ
καὶ Ἐκτακτὸς Ἐξάρχος τῆς Α.Θ. Παναγιότητος.

His Eminence **ARCHBISHOP IAKOVOS**

Primate of the Greek Orthodox Church of North and South America
Exarch of the Ecumenical Patriarchate in the Western Hemisphere
Exarch Extraordinary for the Orthodox Churches in the Americas.

ADDRESS: His Eminence Archbishop Iakovos
10 East 79th Street
New York, N. Y. 10021

Ὁνοματικὴ ἑορτὴ τῆς Αὐτοῦ Σεβασμιότητος 23 Ὀκτωβρίου

ΒΟΗΘΟΙ ΕΠΙΣΚΟΠΟΙ

(Κατὰ πρεσβεΐα Ἀρχιερωσύνης)

AUXILIARY BISHOPS

(According to Seniority)

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ὀλύμπου κ. ΔΗΜΗΤΡΙΟΣ
His Grace DEMETRIOS, Titular Bishop of Olympus
180 Pond Street, Jamaica Plain, Massachusetts 02130

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ἀμφιπόλεως κ. ΣΙΛΑΣ.
His Grace SILAS, Titular Bishop of Amphipolis
10 East 79th Street, New York, New York 10021

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ἀγκῶνος κ. ΘΕΟΔΟΣΙΟΣ
His Grace THEODOSIOS, Titular Bishop of Ancona
27 Teddington Park Avenue, Toronto 12, Ontario, Canada

Ὁ Θεοφιλέστατος Ἐπίσκοπος Χριστιανουπόλεως κ. ΜΕΛΕΤΙΟΣ
His Grace MELETIOS, Titular Bishop of Christianoupolis
372 Santa Clara Avenue, San Francisco, California 94127

Ὁ Θεοφιλέστατος Ἐπίσκοπος Χαριουπόλεως κ. ΑΙΜΙΛΙΑΝΟΣ
His Grace AIMILIANOS, Titular Bishop of Charioupolis
528 East Boulevard, Charlotte, North Carolina 28203

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ροδοστόλου κ. ΤΙΜΟΘΕΟΣ
His Grace TIMOTHEOS, Titular Bishop of Rodostolon
40 East Burton Place, Chicago, Illinois 60610

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ἀβύδου κ. ΓΕΡΑΣΙΜΟΣ
His Grace GERASIMOS, Titular Bishop of Abydos
5201 Ellsworth Avenue, Pittsburgh, Pennsylvania 15232

Ὁ Θεοφιλέστατος Ἐπίσκοπος Κατάνης κ. ΙΑΚΩΒΟΣ
His Grace IACOVOS, Titular Bishop of Catania
Av. Figueroa Alcorta 3187, Buenos Aires, Argentina

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ἀπαμείας κ. ΙΑΚΩΒΟΣ
His Grace IAKOVOS, Titular Bishop of Arameia
19405 Renfrew, Detroit, Michigan 48221

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ναζιανζοῦ κ. ΠΑΥΛΟΣ
His Grace PAUL, Titular Bishop of Nazianzos
Apartado Postal 32464, Mexico City, Mexico

Ὁ Θεοφιλέστατος Ἐπίσκοπος Θερμῶν κ. ΙΩΑΝΝΗΣ
His Grace JOHN, Titular Bishop of Thermon
4039 Gramercy Avenue, Houston, Texas 77025

Ὁ Θεοφιλέστατος Ἐπίσκοπος Μελόης κ. ΦΙΛΟΘΕΟΣ
His Grace PHILOTHEOS, Titular Bishop of Meloa
10 East 79th Street, New York, New York 10021

Πρωτοσύγκελλος:

Πρωτοπρεσβύτερος κ. ΓΕΩΡΓΙΟΣ ΜΠΑΚΟΠΟΥΛΟΣ

Chancellor:

The Very Rev. GEORGE J. BACOPULOS



ARCHDIOCESAN DISTRICTS

First Archdiocesan District

MIDDLE ATLANTIC STATES (New York)

Ο Θεοφ. Ἐπίσκοπος Ἀμφιπόλεως κ. ΣΙΛΑΣ

His Grace SILAS, Titular Bishop of Amphipolis
10 East 79th Street, New York, N.Y. 10021

Telephone: (212) 628-2500

Ὄνοματική ἑορτή αὐτοῦ: 30 Ἰουλίου



STATES: Connecticut (Except 6 communities—Danielson, Hartford, New Britain, Norwich, New London, Thompsonville); Delaware; District of Columbia; Maryland; New Jersey; New York (Except 4 communities—Buffalo, Jamestown, Rochester, Watertown); Pennsylvania (Only 13 communities—Bethlehem, Broomall, Chester, Easton, Elkins Park, Harrisburg, Lancaster, Philadelphia, Reading, Scranton, Upper Darby, Wilkes-Barre, York).

Ο Θεοφ. Ἐπίσκοπος Μελόης κ. ΦΙΛΟΘΕΟΣ

His Grace PHILOTHEOS, Titular Bishop of Meloa
10 East 79th Street, New York, N.Y. 10021

Telephone: (212) 628-2500

Ὄνοματική ἑορτή αὐτοῦ: 29 Ἰανουαρίου



ASSIGNMENT: Archbishop Iakovos has named Bishop Philotheos as his second Auxiliary Bishop for the New York Diocesan District and charged him with the responsibility for: (1) Establishing a Social, Health, and Welfare Center to serve the needs of an ever increasing number of immigrants from Greece, and for supervising the many social services of Greek Orthodox communicants. (2) Directing the Archdiocesan Registry Office. (3) Serving as Director of the Ecclesiastical Court of the Archdiocese.

Mailing Address: St. Catherine's Greek Orthodox Church
22-28 33rd Street, Long Island City, N.Y. 11105
Telephone: (212) 726-8378

Second Archdiocesan District

MIDDLE-WESTERN STATES (Chicago)

Ο Θεοφ. Ἐπίσκοπος Ροδοστόλου κ. ΤΙΜΟΘΕΟΣ

His Grace TIMOTHEOS, Titular Bishop of Rodostolon
40 East Burton Place, Chicago, Ill. 60610

Telephone: (312) DElaware 7-4130

Ὄνοματική ἑορτή αὐτοῦ: 22 Ἰανουαρίου



STATES: Illinois; Iowa; Indiana (Only 4 communities—Gary, Hammond, East Chicago, South Bend); Kansas; Minnesota; Missouri; Nebraska; North Dakota; South Dakota; Wisconsin.

Third Archdiocesan District

NEW ENGLAND STATES (Boston)

Ὁ Θεοφ. Ἐπίσκοπος Ὀλύμπου κ. ΔΗΜΗΤΡΙΟΣ

His Grace DEMETRIOS, Titular Bishop of Olympus

180 Pond Street, Jamaica Plain, Mass. 02130

Telephone: (617) 522-2471

Ὁνομαστική ἑορτή αὐτοῦ: 26 Ὀκτωβρίου.

STATES: Connecticut (Only 6 communities—Danielson, Hartford, New Britain, Norwich, New London, Thompsonville); Maine; Massachusetts; New Hampshire; Rhode Island; Vermont.



Fourth Archdiocesan District

WESTERN STATES (San Francisco)

Ὁ Θεοφ. Ἐπίσκοπος Χριστιανουπόλεως κ. ΜΕΛΕΤΙΟΣ

His Grace MELETIOS, Titular Bishop of Christianoupolis

372 Santa Clara Ave., San Francisco, Calif. 94127

Telephone: (415) 661-1332

Ὁνομαστική ἑορτή αὐτοῦ: 12 Φεβρουαρίου

STATES: Arizona; California; Idaho; Montana; Nevada; Oregon; Utah; Washington; Wyoming (Only 1 — Rock Springs); Alaska; Hawaii.



Fifth Archdiocesan District

SOUTHERN STATES (Charlotte, N.C.)

Ὁ Θεοφ. Ἐπίσκοπος Χαριουπόλεως κ. ΑΙΜΙΛΙΑΝΟΣ

His Grace AIMILIANOS, Titular Bishop of Harioupolis

528 East Boulevard, Charlotte, N.C. 28203

Telephone: (704) 333-0179

Ὁνομαστική ἑορτή αὐτοῦ: 8 Αὐγούστου

STATES: Florida (Except Pensacola); Georgia; North Carolina; South Carolina; Virginia; Nassau, Bahamas; West Indies; Havana, Cuba; Tennessee (Knoxville only).



Sixth Archdiocesan District

CENTRAL STATES (Pittsburgh)

Ὁ Θεοφ. Ἐπίσκοπος Ἀβύδου κ. ΓΕΡΑΣΙΜΟΣ

His Grace GERASIMOS, Titular Bishop of Abydos

5201 Ellsworth Avenue, Pittsburgh, Pa. 15232

Telephone: (412) MAYflower 1-5529

Ὁνομαστική ἑορτή αὐτοῦ: 20 Ὀκτωβρίου

STATES: Ohio (Except 8—Cincinnati, Columbus, Dayton, Lorain, Mansfield, Middletown, Springfield, and Toledo); Pennsylvania (Except Bethlehem, Broomall, Chester, Easton, Elkins Park, Harrisburg, Lancaster, Philadelphia, Reading, Scranton, Upper Darby, Wilkes-Barre, York); Jamestown, N.Y.; West Virginia.



Seventh Archdiocesan District

Ὁ Θεοφ. Ἐπίσκοπος Ἀπαμείας κ. ΙΑΚΩΒΟΣ

His Grace IAKOVOS, Titular Bishop of Apameia

19405 Renfrew, Detroit, Mich. 48221

Telephone: (313) 864-5433

Ὁνομαστική ἑορτή αὐτοῦ: 23 Ὀκτωβρίου

STATES: Michigan; Indiana (Only 2 communities—Indianapolis, Fort Wayne); Kentucky; New York (Only Buffalo, Rochester, Watertown); Ohio (Only 8—Toledo, Columbus, Dayton, Cincinnati, Lorain, Mansfield, Middletown, Springfield).

His Grace, Bishop Iakovos, is Acting President of the Hellenic College, Brookline, Mass., representing His Eminence, Archbishop Iakovos, during the 1971-1972 Academic Year.



Eighth Archdiocesan District

SOUTH-WESTERN STATES (Houston)

Ὁ Θεοφ. Ἐπίσκοπος Θερμῶν κ. ΙΩΑΝΝΗΣ

His Grace JOHN, Titular Bishop of Thermon

4039 Gramercy Avenue, Houston, Texas 77025

Telephone: (713) 664-2542

Ὁνομαστική ἑορτή αὐτοῦ: 8 Μαΐου

STATES: Alabama; Arkansas; Florida (Only 1—Pensacola); Louisiana; Mississippi; Oklahoma; Tennessee (Except 1—Knoxville); Texas; Wyoming (Only 2—Casper, Cheyenne); Colorado; New Mexico.



Ninth Archdiocesan District

CANADA (Toronto)

Ὁ Θεοφ. Ἐπίσκοπος Ἀγκῶνος κ. ΘΕΟΔΟΣΙΟΣ

His Grace THEODOSIOS, Titular Bishop of Ancona

27 Teddington Park Ave., Toronto 12, Ontario, Can.

Telephone: (416) 481-4643

Ὁνομαστική ἑορτή αὐτοῦ: 11 Ἰανουαρίου

PROVINCES AND STATES: All Communities in Canada.



Tenth Archdiocesan District

SOUTH AMERICA (Buenos Aires)

Ὁ Θεοφ. Ἐπίσκοπος Κατάνης κ. ΙΑΚΩΒΟΣ

His Grace IACOVOS, Titular Bishop of Catania

Av. Figueroa Alcorta 3187, Buenos Aires, Argentina

Telephone: 83-3204

Ὁνομαστική ἑορτή αὐτοῦ: 23 Ὀκτωβρίου

JURISDICTION: All Communities in South America except Venezuela and Colombia.



Eleventh Archdiocesan District

MEXICO AND CENTRAL AMERICA (Mexico City)

Ὁ Θεοφ. Ἐπίσκοπος Ναζιανζοῦ κ. ΠΑΥΛΟΣ
His Grace PAUL, Titular Bishop of Nazianzòs
Apartado Postal 32464
Mexico City, Mexico.

Ὁνοματική ἑορτὴ αὐτοῦ: 29 Ἰουνίου

JURISDICTION: All Communities in Mexico and Central America, Colombia and Venezuela.



RETIRED

Ὁ Σεβ. Μητροπολίτης Ἱεραπόλεως κ. ΓΕΡΜΑΝΟΣ
Most Rev. GERMANOS POLYZOIDES
Metropolitan of Hierapolis

10 East 79th Street, New York, N.Y. 10021

Telephone: (212) 628-2500

Ὁνοματική ἑορτὴ αὐτοῦ: 12 Μαΐου

Ὁ Θεοφ. Ἐπίσκοπος Συνάδων κ. ΓΕΡΜΑΝΟΣ
His Grace GERMANOS, Titular Bishop of Synadon
62 Amarousiou Street, Paradeisos Amarousiou
Athens, Greece

Ὁνοματική ἑορτὴ αὐτοῦ: 12 Μαΐου

In June of 1968, he retired because of ill health and is presently residing in Athens, Greece.



CARPATHO-RUSSIAN AND UKRAINIAN DIOCESES

Our relationship to the Ukrainian Diocese under Bishop Andrew (Kuschak) and to the Carpatho-Russian under Metropolitan Orestis (Chornock) and Bishop John (Martin) differs slightly to that which we have with other ethnic jurisdictions. In both cases, since each were established by the Ecumenical Patriarchate, our Archdiocese, as Exarchate of the Ecumenical Patriarchate, is not entrusted with the direct spiritual supervision of their Dioceses. This means that, although they function totally independent of us, when they relate to the Ecumenical Patriarchate, i.e., for receiving Holy Chrism, or for the election of a new bishop, such must be submitted to Archbishop Iakovos, who in turn after review will transmit it to the Holy Synod of the Ecumenical Patriarchate for action.

Most Rev. METROPOLITAN ORESTIS (Chornock), of Agathonikeia
(Carpatho-Russian Diocese)

Rt. Rev. BISHOP JOHN (Martin), of Nyssa
(Carpatho-Russian Diocese)

Rt. Rev. BISHOP ANDREW (Kuschak), of Eukarpia
(Ukrainian Diocese)

• • •

Certain small groups of questionable canonicity and some totally without canonical basis exist in America, and some established by defrocked clergymen, especially among the other ethnic jurisdictions. Although very few in number, clergy and laymen of the Church must be constantly alert to prevent their harming the life of our members.

ARCHDIOCESAN DEPARTMENTS

Administration

Very Rev. George J. Bacopulos, chancellor
Rev. John G. Geranios, Vicar General for Priests
Mr. Basil Vasiliades, chief secretary

Education and Publications

Very Rev. Dr. N. D. Patrinacos, chairman
Emmanuel Hatziemmanuel, director
Xenophon Diamond, (Sunday Schools) director

Economic Development

Mr. Chris Demetriades, director

Accounting

Mr. Pierre George, director

Registry

Rev. George Roussos, director

Youth Ministry

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Rev. George Poulos, National Director

The Orthodox Observer Newspaper

Mr. Takis J. Gazouleas, Executive Editor and
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(English Section)

Mr. Nicholas D. Iliopoulos, Associate Editor
(Greek Section)

The Orthodox Observer Quarterly

V. Rev. Dr. N. D. Patrinacos, Editor
Mr. Emmanuel Hatziemmanuel,
Greek Supplement Editor

VITAL STATISTICS

September 1, 1970 to August 31, 1971

Baptisms	12,650
Weddings	5,136
	(2,473 from mixed marriages)
Divorces	361
	(100 from mixed marriages)
Funerals	4,325

The Archdiocese is closed on the following Religious and Secular Holidays

January 1	New Year's Day
February 21	(Kathara Deftena) George Washington's Birthday
March 25	The Annunciation
April 7	Good Friday
April 10	Easter Monday
May 18	Ascension Day
May 29	Memorial Day
July 4	Independence Day
August 15	Kimisis Tis Theotokou
September 4	Labor Day
November 23	Thanksgiving Day
December 25	Christmas Day

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1970-1972

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Secretary: Mr. Peter Kourides

Treasurer: Mr. Sotirios A. Cachules

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or
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3150 North Lake Shore Dr.
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Mr. George Marks
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Lincolnwood Towers, IL.
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Mr. Arthur Peponis
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Mr. George Rantis
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Nassau, Bahamas

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Pittsburgh, PA. 15237

SEVENTH ARCHDIOCESAN DISTRICT

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Mr. Basil Foussianes
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172 Pagnuelo
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Dr. George Zissimopoulos
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Sao Paulo, Brazil

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Mr. Diogenes Duzoglou
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Mr. Demetrios Karavasilis
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GREEK ORTHODOX ARCHDIOCESE OF
NORTH AND SOUTH AMERICA**

The Archdiocesan Council of Presbyters, instituted at the recommendation of His Eminence, Archbishop Iakovos, during the 20th Biennial Clergy-Laity Congress held in New York in 1970, serves as an advisory body to the Archbishop and the Council of Bishops.

It is composed of 22 Presbyters, representing the Archdiocesan Districts in the United States and Canada. The Council members are elected by the Priests of their respective District.

Meeting twice each year, the Council of Presbyters has met in Cleveland, Ohio, New York City, and at the Hellenic College, Brookline, Massachusetts.

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Hellenic College

50 Goddard Ave., Brookline, Mass. 02146
Telephone: (617) 731-3500

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M.A., Columbia University

Ph.D., Columbia University

*On sabbatical leave for academic year 1971-1972.

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M.A., Fordham University

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Lic. Phil., University of Athens

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Lic. Phil., University of Athens

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Dip. Ed., Teachers' College of Rhodes

M.Ed., Boston University

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Modern Greek Literature

Lic. Phil., University of Athens

Ph.D., University of Chicago

**Savas J. Savas

Dip. in Byzantine Music, Athens Conservatory
of Music

Lic. Theol., University of Athens

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B.A.Th., Holy Cross Theological School

Lic. Phil., University of Athens

Albert Stone, Jr., Professor of English

B.A., University of Texas

LL.B., University of Texas

M.A., University of Houston

Ph.D., Harvard University

Denis Tsakarissianos, Professor of Physical Sciences

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COLLEGE OF ARTS & SCIENCES

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The Very Reverend Maximos Aghiorgoussis

Associate Professor of Systematic Theology

Lic. Theol., Patriarchal Theological School at Halki

Bacc. Phil., University of Louvain

Th.D., University of Louvain

The Reverend Stanley S. Harakas

Associate Professor of Moral Theology

B.A.Th., Holy Cross Theological School

B.D., Holy Cross Theological School

Th.D., Boston University

Hellenic College is the outgrowth of the Greek Orthodox Theological School, established at Pomfret, Connecticut, in 1937.

Hellenic College, or Holy Cross Greek Orthodox Theological School as it was known then, owes its existence to two singularly gifted hierarchs named Athenagoras: Athenagoras I, the Ecumenical Patriarch, who as Archbishop in America was the School's founder; and Athenagoras Cavadas (d. 1962), who as its first Dean gave form and character to the institution during the first critical decade of its history. It was at first intended that young men of the Greek Orthodox faith would undertake preliminary studies at Pomfret, then go on to the established theological schools abroad, either at the University of Athens or the Patriarchal Seminary at Constantinople (Halki). World events changed the original intent, and the scope of the institution was broadened to meet the altered circumstances.

In 1947 Holy Cross was relocated at Brookline, to develop further in the midst of some of the most distinguished universities and theological schools of the Western World, to draw on the rich resources of Boston's libraries and museums, to take its place in the larger academic community. The gradual evolution of the institution into undergraduate and graduate schools dates from this time. And in 1966 plans were laid by the Trustees to develop the collegiate division into a full liberal arts college open to all students.

Both faculties were substantially strengthened; curricula were carefully revised; the separation of the two schools was made more explicit; the administrative structure was elaborated. In March 1968, the Massachusetts Board of Higher Education approved the School's petition, granting it a change of name to Hellenic College as well as the authority to grant the Bachelor of Arts degree on completion of the four-year liberal arts program. The College has long enjoyed the authority to grant the usual degrees in theology.

Admissions

Admission is contingent upon academic performance, College Entrance Examination Board test scores, the recommendation from the applicant's guidance counselor or high school principal, and the recommendation from his high school teacher of English. Students in the Pre-Theology program also need a confidential letter of recommendation from their parish priest and Diocesan Bishop. Formal interviews are not required but are helpful, and in some cases an interview may be requested.

The freshman applicant must have completed the graduation requirements of his high school, and demonstrated competence in the college preparatory program.

Entrance Examinations

The Scholastic Aptitude Test of the College Entrance Examination Board is required of all candidates. These tests are given in testing centers throughout the country at specific times during the year. Information regarding dates and locations at which these tests are given can be obtained from the high school principal's office or from the applicant's guidance counselor.

SCHOOL OF THEOLOGY

Every applicant for admission to regular standing must be a college graduate or must satisfy the Faculty that his education is substantially equivalent to that of the Bachelor of Arts. Graduates of Hellenic College School of Arts and Sciences intending to matriculate into the School of Theology, will have completed the pre-theology program and may be presumed to have adequate distribution of undergraduate credits among the various liberal arts disciplines: English, Greek, History, Philosophy, Natural Sciences, Social and Behavioral Sciences, Modern Languages and Religion.

Students from other colleges, hoping ultimately to study for the priesthood, should select undergraduate courses in such a manner that approximately 90 semester hours, or three-fourths, of their college work be taken in the specific areas listed above. With respect to majors, or fields of concentration, English, Greek, Philosophy, the Behavioral Sciences and History are considered as the most desirable.

For matriculation in the School of Theology a substantial degree of proficiency in Greek must be demonstrated. However, students who have taken undergraduate work elsewhere and have not had adequate concentration in the language, will be assisted in structuring a program to include undergraduate courses in the various periods of Greek.

Since virtually all courses are offered on a yearly rather than a semester basis, students will not normally be admitted at mid-year.

Inquiries concerning either the College of Arts and Sciences or the School of Theology may be made of the following officers and staff.

Admission of Students: Rev. N. M. Vaporis

Residence and General Welfare of Students:
Rev. Isaiah Chronopoulos

Financial Aid: Rev. Isaiah Chronopoulos

Payment of Accounts: Mr. Charles F. Petras

Development and Gifts: Mr. Charles F. Petras

Transcripts and Records: Rev. N. M. Vaporis

Alumni Affairs: Rev. N. M. Vaporis

FACULTY

The Reverend George J. Tsoumas
Professor of Church History

Lic. Theol., Patriarchal Theological School at Halki
B.A., University of Connecticut
S.T.M., Hartford Theological Seminary
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The Right Reverend Iakovos Garmatis
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Lic. Theol., University of Athens
S.T.M., Boston University

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Associate Professor of New Testament

B.A. Th., Holy Cross Theological School
B.D., Holy Cross Theological School
Th.D., Boston University

*Mr. Lewis Patsavos
Lecturer in Canon Law

Lic. Theol., University of Athens
Cert. of Studies, University of Erlangen
Cert. of Studies, University of Munich

The Reverend Theodore Stylianopoulos
Assistant Professor of New Testament

B.D., Holy Cross Theological School
S.T.M., Boston University

The Reverend Chrysostomos Zafiris
Instructor in Scripture

Lic. Theol., Patriarchal Theological School at Halki
M. Theol., Patriarchal Theological of Halki
Th.D., University of Strasburg

Dr. Dimitri Zaharopoulos
Associate Professor of Old Testament

Lic. Theol., Patriarchal Theological School at Halki
S.T.M., Boston University
Ph.D., Boston University

*Spring Semester, 1972.

ADJUNCT FACULTY

Charles Clifton Cox, III
Instructor in American History

B.A., University of Virginia
M.A., Northeastern University

The Reverend George A. Karahalios
Instructor in Philosophy

B.A.Th., Holy Cross Theological School
S.T.M., Boston University
Ph.D., University of Heidelberg

The Reverend Theodore G. Stylianopoulos
Assistant Professor of New Testament

B.D., Holy Cross Theological School
S.T.M., Boston University

The Reverend Chrysostomos Zafiris
Instructor in Scripture

Lic. Theol., Patriarchal Theological School at Halki
M. Theol., Patriarchal Theological School of Halki
Th.D., University of Strasburg

ASSOCIATE FACULTY

Mr. Peter V. Nychis
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Dip.Ed., Teachers' College of Rhodes
M.Ed., Boston University

Mr. Savas J. Savas
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Dip. in Byzantine Music, Athens Conservatory
of Music
Lic. Theol., University of Athens

The Reverend Monikos Michael Vaporis
Associate Professor of History

B.A., Youngstown College
Dip. Theol., Holy Cross Theological School
S.T.B., Berkeley Divinity School
S.T.M., Berkeley Divinity School
Lic. Theol., University of Athens
M.A., Columbia University
Ph.D., Columbia University

Taylor Scholarship Foundation

This Foundation, established in 1944 by the late S. Gregory Taylor, provides for financial assistance to eligible graduates of our Holy Cross School of Theology, in order to facilitate their pursuance of graduate studies in theology.

Since 1959 alone, through this Foundation, supervised and executed by the Archbishop and a special committee of the Church, more than \$300,000 have been allocated to Priests of the Archdiocese for graduate studies, permitting them to earn Bachelor of Divinity, Master of Sacred Theology and Doctor of Divinity degrees.

THE GREEK ARCHDIOCESE INSTITUTE OF ST. BASIL (ST. BASIL'S ACADEMY)

Teachers Training Department

Mailing address: St. Basil's Academy
Garrison, N. Y. 10524

Telephones (914) 424-3667 and 3668
424-8371 and 8348

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The Teachers Training Department of the Greek Archdiocese Institute of St. Basil (St. Basil's Academy) is situated in Garrison, N. Y. on the eastern bank of the Hudson River, about fifty miles north of New York.

The Academy was founded in 1944 by the Ecumenical Patriarch Athenagoras I, then Archbishop of North and South America. It offers a three year course primarily preparatory to teaching at the schools of the Archdiocesan System of Education. The young ladies who are admitted receive a broad enough education to also qualify them to serve the educational and cultural needs of the Greek-American Community.

In pursuing its primary purpose, the Academy offers studies aiming at bringing the student into cognizant contact with

(A) the Western civilization and its constituent elements as the latter are particularly expressed in the history and life of the United States by way of culture, literature, and arts.

(B) the Greek Orthodox cultural and religious traditions, including the Greek language (classical and modern), history and civilization of ancient and contemporary Greece, together with whatever is considered to be the student's parental heritage in culture and life

(C) contemporary American teaching methods and skills for the purpose of enabling her to teach at the schools of the Greek Orthodox Archdiocese.

Admission Requirements

1. The Academy places a strong emphasis on character as the requirement sine qua non for admission. Character and personality disposition are ascertained as far as possible from the references required below.

2. The candidate must be a high school graduate with at least 16 units of academic work completed. Applicants whose academic preparation appears to be deficient may be required to submit College Entrance Examination Scores or may have to take a qualifying examination.

3. Graduates of Greek high schools need a general grade of at least 16/20.

4. Graduates of American high schools must have knowledge of the Greek language equivalent to one year of Greek. Candidates otherwise qualified but with inadequate Greek shall take the two semester special Greek course and consequently pass a qualifying examination to the satisfaction of the professor of Greek.

5. Graduates of Greek high schools must have a knowledge of the English language equivalent to one year of English. Candidates otherwise qualified but with inadequate English shall take the two semester special course in English and consequently pass a qualifying examination to the satisfaction of the professor of English.

FACULTY

Rev. Demetrios Frangos	Religion
(Theological School of Chalki)	
Xenophon Diamond	Education and Classics
M.A. (Columbia University)	
Gerald Zieman	English
M.A. (New York University)	
Athena Hatziemmanuel	English
M.A. (Columbia University)	
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M.Th. (University of Athens)	
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D. Phil. (Oxon)	
Angelos V. Patsis	Science
Ph.D. (Western Reserve University)	
Michael Catsimatidis	Social Science
M.A. (Columbia University)	
Athanasia Vergi	Phys. Education
M.A. (New York University)	
Angelika Patsis	Typing
McKenzie Business College, Texas	
George Papes	Music

Athens Conservatory of Music
Dean of Studies: Xenophon Diamond

THE ARCHDIOCESAN SCHOOL SYSTEM

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Hellenic College
Brookline, Mass.





ST. BASIL'S ACADEMY
Teachers Training Department



B) EDUCATIONAL AIMS

1. The exposition of the cultural environment underlying our Greek Orthodox Faith.

By exposition, the defining and presentation of our cultural heritage and the study of the Greek Orthodox Church as a derivative of the Apostolic and Patristic tradition are meant.

1. The imparting, to both young and adults, of our non-material culture consisting of the Greek language, customs, beliefs, and ideologies, as well as the attitude underlying our family type and standards.

C) IMPLEMENTATION OF AIMS

For the implementation of the above aims the following types of schools have been established:

1. 18 Greek-American Day Schools;
Total enrollment 5,054
Teaching personnel 212
2. 409 Greek Language and Culture Schools (Pre Kindergarten to Intermediate);
Total enrollment 25,600
Teaching personnel 550
3. 38 Greek Language Classes for Adults;
Total enrollment 250
Teaching personnel 38

Through the Archdiocesan Department of Education the work of the above schools is aided by:

- a) detailed curriculum pertinent to each type of school. (This includes Greek language, religion and cultural history).
- b) writing and supplying of text books.
- c) development of audio-visual educational aids.
- d) organizing cultural programs on the Archdiocesan level and supplying pertinent guidelines for community programs.
- e) organizing teachers' seminars and conferences.

The Archdiocesan Department of Education aims at advancing directly or through community organizations the teaching of the Greek language and culture in Institutions of Higher Learning:

Up to date, the following programs have been instituted:

- a) the teaching of modern Greek language at Columbia University (direct support).

- b) the teaching of modern Greek language at McGill University, Canada (partial support).

- c) the teaching of modern Greek language at Laval, Canada (through the Community of Montreal).

D) OUR GREEK-AMERICAN DAY SCHOOLS

a) District of Columbia

"Thomas Daniels" Greek-American School

4115 16th Street

Washington, D. C. 20011

Tel. (202) 829-2910

Principal: Miss Helen Anastasia Panos

Founded in 1963. Kindergarten to sixth Grade.

1971-72 enrollment 140.

b) Illinois

"Koraes" Greek-American School

1650 E. 74th Street

Chicago, IL 60649

Tel. (312) 684-4725

Principal: Mr. Harry J. Batuyios

Founded in 1910. Kindergarten to eighth grade.

1971-72 enrollment 286.

"Plato" Greek-American School

601 S. Central Ave.

Chicago, IL 60644

Tel. (312) 626-3114

Principal: Mrs. Esther Sakellariou

Founded in 1952. Kindergarten to eighth grade.

1971-72 enrollment 140.

"Socrates" Greek-American School

6041 W. Diversey Ave.

Chicago, IL 60639

Tel. (312) 622-0430

Principal: Mr. Elias Polites

Founded in 1908. Kindergarten to sixth grade.

1971-72 enrollment 230.

c) Massachusetts

Holy Trinity Greek-American School

41 Broadway

Lowell, MA 01854

Tel. (617) 453-5422

Principal: Miss Aretta C. Vomvoris

Founded in 1909. Kindergarten to sixth grade.

1971-72 enrollment 198.

d) New York

Cathedral School

319 E. 74th Street

New York, NY 10021

Tel. (212) 535-2570

Principal: Mrs. Anastasia Michaels

Founded in 1949. Kindergarten to ninth grade.

1971-72 enrollment 186.

"C. Goulandris-Th. Tsolainos"

Greek-American School
124 Wadsworth Ave.
New York, NY 10033 Tel. (212) 795-6870

Principal: Mr. Alex Papadopoulos
Founded in 1959. Kindergarten to eighth grade.
1971-72 enrollment 290.

Chelsea Greek-American School
357 W. 24th Street
New York, NY 10011 Tel. (212) 675-5511

Principal: Mr. Dwight Holbrook
Founded in 1954. Kindergarten to eighth grade.
1971-72 enrollment 63.

Greek-American Institute
3573 Bruckner Blvd.
Bronx, NY 10461 Tel. (212) 823-2030

Principal: Mrs. Mary Garofalakis
Founded in 1912. Kindergarten to eighth grade.
1971-72 enrollment 230.

"Argyrios Fantis" Greek-American School
195 State Street
Brooklyn, NY 11201 Tel. (212) 624-0501

Principal: Mr. Ronald Pavlak
Founded in 1963. Kindergarten to eighth grade.
1971-72 enrollment 307.

"Soterios Ellenas" Greek-American School
224 18th Street
Brooklyn, NY 11215 Tel. (212) 499-5900

Principal: Mr. Francis J. Voyticky
Founded in 1966. Kindergarten to eighth grade.
1971-72 enrollment 262.

St. Demetrios Greek American School
30-03 30th Drive
Long Island City, NY 11102 Tel. (212) 726-6734

Principal: Mr. Anthony Galitsis
Founded in 1957. Kindergarten to eighth grade.
1971-72 enrollment 697.

St. Demetrios School
84-35 152nd Street
Jamaica, L. I., NY 11423 Tel. (212) 526-2622

Principal: Mr. Minas Kazepis
Founded in 1965. Kindergarten to eleventh grade.
1971-72 enrollment 386.

Greek-American School of the Transfiguration
9807 38th Ave.
Corona, NY 11361 Tel. (212) 478-8181

Principal: Mr. Edward Stanley
Founded in 1967. Kindergarten to eighth grade.
1971-72 enrollment 294.

St. Andrew's Academy*
158-07 Riverside Drive
Beechhurst, L. I., NY 11357 Tel. (212) 461-8518

Principal: Miss Koula Tassopoulos
Founded in 1953. Pre-school to Junior College.
1971-72 enrollment 500.

* St. Andrew's Academy is a privately owned school,
registered with the Department of Education of the
Greek Orthodox Archdiocese of N. & S. America.

St. Basil's Academy
Garrison, NY 10524 Tel. (914) 424-3667
Director: Rev. Demetrios Frangos
Founded in 1944. First to eleventh grade.
1971-72 enrollment 115.

e) *Canada*

"Socrates" Greek-Canadian School
275 Houde Street
Montreal, 379, Que. Canada Tel. (514) 744-5614

Principal: Miss Maria Typaldos
Founded in 1970. First to fifth grade.
1971-72 enrollment 320.

St. George Cathedral School
2455 Cote St. Catherine
Montreal, 250, Que. Canada Tel. (514) 739-5517

Principal: Mr. Matthaïos Andreou
Founded in 1911. First to fifth grade.
1971-72 enrollment 210.

f) *South America*

Instituto Educational Ateniense
Alameda Campinas 576
Sao Paulo, Brasil
Director: Mr. Solon Spanoudis
Founded in 1954. Kindergarten to sixth grade.
1971-72 enrollment 200.

F. SCHOOL SUPERINTENDENTS

2nd Archdiocesan District, Chicago, Illinois

Mr. Constantine Glynos
9803 So. Keeler Street
Oaklawn, IL 60453

GREEK-AMERICAN DAY SCHOOLS



The Cathedral School
New York City



"C. Goulandris — Th. Tsolainos"
Greek-American School, New York City



Greek-American Institute
Bronx, N. Y.



St. Demetrios Greek-American School
Astoria, N. Y.



St. Demetrios School
Jamaica, N. Y.

GREEK LANGUAGE AND CULTURE SCHOOLS



Holy Trinity Greek School
Lewiston, Maine



St. Vasilios Greek School
Watertown, New York



Holy Trinity Greek School
Belleville, Ontario, Canada



Holy Trinity Greek School
Steubenville, Ohio



All Saints Greek School - Canonsburg, Pennsylvania



Comunidad Orthodoxa Griega
Greek School
Caracas, Venezuela



"Solon" Greek School
Chicago, Illinois



All Saints Greek School
Joliet, Illinois

3rd Archdiocesan District, Boston, Mass.

Mr. Peter Moutevelis
2 Ward Street
Ipswich, MA 01938

9th Archdiocesan District, Toronto, Canada

Rev. Constantine Halkias
7570 Hutchison Street #4
Montreal, 303, Que.
CANADA

THE DEPARTMENT OF RELIGIOUS EDUCATION

Mailing address: Greek Orthodox Archdiocese,
Department of Religious Education,
Garrison, N. Y. 10524 Telephone 914-424-3416

The Department of Religious Education, established in 1932, is one of the most important Offices of the Greek Orthodox Archdiocese. The main task of this department is the coordination of all efforts by which the Greek Orthodox Church strives to attain:
American Youth based on the teachings of the Greek-Orthodox Church.

b) Development of faithful, devoted and dynamic members of the Church.

c) Strengthening the Greek Orthodox faith and advancement of the unity of the Greek Orthodox Group in this country.

d) Understanding and cooperation with the other Churches and Denominations in line with the spirit of the Ecumenical movement of our times.

The main areas of concern of this Department are:

1. Defines the objectives of religious education.
2. Furnishes the Directives for the organization and successful operation of the Sunday Schools.
3. Formulates the Curricula and Courses of Study
4. Takes care of the preparation, publication and circulation of the Sunday School materials.
5. Organizes the In-Service Training Seminars for Sunday School Teachers.
6. Participates in Inter-Church Conferences dealing with problems of religious education.

In September 1952, the Greek Orthodox Archdiocese Department of Religious Education transferred its Offices to St. Basil's Academy from where it has operated ever since. The Director of this Department is Mr. Xenophon Diamond.

	No. of Schools	No. of Teachers	No. of Students
Sunday Schools	410		
Adult Religious Classes	186	6,184	65,962

THE YOUTH MINISTRY

Rev. Fr. Nicholas Soteropoulos,
National Youth Director

Father Nicholas serves in the capacity of National Youth Director and is responsible for the overall youth programs. During his first year in the capacity of Director, Father Nicholas has studied and reviewed the entire situation and structure of our youth through personal visitations and direct contacts with our Parishes. Father Nicholas has conducted Leadership Seminars, and worked closely with the local Bishops and Priests to help strengthen the youth groups in their respective Districts. Presently, Father Nicholas is devoting most of his efforts to publications and pamphlets that are readily available to the youth. Plans are now being finalized for a second Seminar that will offer guidelines to the Priests and Youth workers on Youth Counseling. The main goal of this Seminar will be to help the Priests and Youth workers to be in a better position to communicate with the youth of their Parish on a more personal basis.

Rev. Fr. Angelo Gavalas,
Archdiocese Youth Commission Chairman

The Archdiocese Youth Commission is under the Chairmanship of Father Angelo Gavalas, and serves as an Advisory Board to the National Youth Director. The Youth Commission is comprised of the following dedicated Clergymen and Laymen: Fr. Angelo Gavalas, Chairman — Fr. Nicholas Soteropoulos, ex officio member — Fr. John Maheras, Fr. Joel McEachen, Fr. George Stevenson, Mr. Theodore Allis, Mrs. Fay Anton, Mr. Paul Costopoulos, Mr. George Haikalis, Miss Elaine Scurtis, Mr. Nick Tsesmelis, Mr. Kostas Vellios, Mr. George Ververides, and Miss Paulette Poulos, Secretary. Up to the present time the Commission has accomplished the following: 1) Reviewed Seminars and programs organized by the Department of Youth Ministry; 2) Made a comprehensive study of G.O.Y.A. and offered positive recommendations for the future of G.O.Y.A.; 3) Prepared a social involvement pamphlet under the title of "Love and the Caterpillar." This pamphlet offers vast opportunities for youth to become

involved in social agencies, welfare groups, etc. (Interested persons are given direction in how they may offer their services on a voluntary basis); 4) Reviewed the Junior G.O.Y.A. program; 5) Developed District projects that will assist us in strengthening the individual Archdiocesan Districts.

Mr. Paul Costopoulos, Associate Director

Mr. Costopoulos is an Associate Director of the Department of Youth Ministry and serves in the capacity of Executive Secretary to the Campus Commission. He is responsible for the implementation of Campus Commission programs for the Standing Conference of Orthodox Bishops in the Americas (SCOBA). As Associate Director, Mr. Costopoulos will direct his major efforts toward involving the Greek Orthodox youth in the Campus Commission program.

SCOUTING COMMISSION

Rev. Fr. John Maheras, Chairman

The Archdiocese Department of Youth Ministry is presently the official representative of the Greek Orthodox Archdiocese on the National Scouting Commission of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA). The following has been completed: 1) Thorough reorganization of the Alpha Omega Award for Boy Scouts and the Theotokos Award for Girl Scouts; and 2) Preparation of a Prayer book for Scouts that is now available to all our Scout troops.

PROGRAMS

The parish youth programs of the Archdiocese are specifically designed to serve the needs of Greek Orthodox young people from a pre-teenage grouping up to and including young adults. In many instances the program parallels the age categories established by the educational system. A participant joins the program to enrich his religious education; to cultivate his treasured tradition and heritage; to improve himself as a human being; and to have the opportunity to serve his Church and his fellow-man.

JUNIOR G.O.Y.A.

Jr. G.O.Y.A. was initiated in 1955 and has young people from the ages of 13 to 18. United in a program of high purpose and sharing fellowship with other young people, Junior G.O.Y.A. also recognizes that one of its primary objectives is religious education. A concerted effort is being made to keep in contact with

the youth and express the Church's concern for their welfare.

PROJECT, "YOU ARE SOMETHING SPECIAL"

This Project is geared toward providing materials and programs that will directly reach the youth. Thus far, this Project has met with great enthusiasm and support. The First Phase of this Project includes twelve packets, which are as follows:

1. Program Manual and Calendar
2. Drugs
3. Altar Boy Manual and Book
4. The Church . . . Is it concerned or involved
5. Christ Series
6. Love and the Caterpillar
7. Rap Session Guidebook
8. Jesus Christ Superstar (Bible Study)
9. Life and Death
10. Family, Sex and the Teenager
11. Worship
12. Boy Scout Prayer Book

ACOLYTES

An Acolyte Manual and Program has been prepared and is readily available to all our Parishes for use by Acolytes. This Manual includes a separate program for Acolytes and a separate program for Church Readers. Recognition certificates are also available for Acolytes and Church Readers.

YOUTH SURVEY STUDY

The Archdiocese Department of Youth Ministry, in cooperation with the Youth Research Center of Minneapolis which has developed a sophisticated series of questionnaire booklets for the use of Churches desiring to know more about their youth, has chosen 50 parishes throughout the Archdiocese (chosen at random) to participate in a Youth Survey. We hope to have the results from this Survey analyzed by January, 1972.

NATIONAL COUNCIL

GREEK ORTHODOX YOUTH OF AMERICA

Gerry Clonaris, Chairman Diocese I
10955 Helmer Drive, Apt. 1
Philadelphia, Pa. 19154 (215-MA 7-4390)

Sam Pete Apostolides, Vice Chairman Diocese VI
Priscilla A. Carcales, Secretary Councilwoman-at-Large

George Carcales, Treasurer Diocese IX
Chris Athanasopoulos Diocese II

D. Louis Marquart Diocese IV
James Cavalaris Diocese V

Rev. Angelo Gavalas, National Spiritual Advisor
Rev. Nicholas Soteropoulos
Archdiocesan Representative

NATIONAL COUNCIL

GOYA was officially founded in 1951 and is comprised largely of young men and women (between 18 and 35 years of age) who are committed to an ambitious program of objectives dedicated toward the benefit of their Holy Mother Church. The instilling of religious pride, the encouragement of leadership, and the promotion of community service are the most treasured GOYA goals.

The 20th International GOYA Conference convened in Washington, D. C. on August 28 - September 4, 1971. The Conference unanimously agreed to call together all concerned Greek Orthodox youth to an "Open Youth Constitutional Conference" for the purpose of transforming GOYA into a movement that can truly excite the vast majority of Greek Orthodox young people.

The GOYA National Council will undertake a study committee to review the Constitution and to propose Constitutional amendments and reforms and the searching out of research materials from other successful youth organizations as a reference for the committees of the 21st International GOYA Conference.

A study project for an adult program beyond GOYA was adopted at the request of His Eminence, Archbishop Iakovos. This group will seek to provide a source of Church fellowship and service for those beyond the GOYA program.

National Projects to be conducted will include the celebration of National Youth Sunday, the hosting of a National Basketball Tournament in Chicago, the printing of the GOYA yearbook, the publication of the Choir Director's Manual and the distribution of the feature film, "The Divine Liturgy."

Continuing to provide communities and individuals with a source for religious items and Greek objects will be the GOYA Trading Post, P.O. Box 95, Buffalo, New York 14240.

The 21st International Conference of GOYA will be held at the Sheraton Hotel, Chicago, Illinois, August 26 - September 3, 1972.

CAMPUS COMMISSION

Mailing Address:

Orthodox Student Movement of North and
South America
8 East 79th Street, New York, N. Y.

In 1964, an Office of College Work was created by the Archdiocese in accordance with a decision of the Denver Clergy-Laity Conference. The following year, the Orthodox Campus Commission was established as one of the working committees of the Standing Conference of Canonical Orthodox Bishops. The Commission, composed of faculty, students and priests, meets twice annually to formulate a program for maintaining contact with the more than 25,000 Orthodox students attending colleges and universities in North America. The office and staff needed to implement this program is provided by the Greek Archdiocese.

At present, there are more than 100 Orthodox Christian Fellowships (OCF's) at colleges throughout the United States and Canada. Contact is maintained with students through a monthly "OCF Newsletter" and the quarterly magazine CONCERN. Other material provided by the office includes a *Guide to Campus Work*, a *Resource Manual*, a *Directory of Fellowships* and a list of *Orthodox Speakers*.

A highlight of the past year was the fourth national conference, held at Hellenic College in Brookline, Massachusetts. The Orthodox Student Movement in North America is expanding rapidly and many young Orthodox are discovering the meaning and relevance of Orthodoxy in twentieth-century, technological America. During the academic year, in addition to the many local OCF programs, students participate in regional Retreats held throughout North America.

The Campus Commission is a member of the World Student Christian Federation and of SYNDESMOS, the World Fellowship of Orthodox Youth Movements. In 1971, the Commission hosted the triennial General Assembly of SYNDESMOS, making this the first world gathering in America of Orthodox Youth.

Comments, suggestions and inquiries, are always welcome in the Campus Office.

BYZANTINE FELLOWSHIP

The basic mission of the Church is to impart the message of Jesus Christ to the world, and the Orthodox Church does this in a manner consistent with the national traditions and customs of the people which it serves. As a means of giving expression to the cultural aspect of this dual heritage, the Byzantine Fellowship was established in 1958, and is dedicated to advancing our cultural traditions, especially that of the Byzantine period, through lectures, pilgrimages and the written word. The Byzantine Fellowship welcomes to membership all persons interested in Byzantine culture, Orthodox and non-Orthodox alike.

Executive President of the Byzantine Fellowship is Captain Nicholas E. Kulukundis and Executive National Director is the Rev. George Poulos, pastor of the Archangels Greek Orthodox Church in Stamford, Connecticut.

President - Captain Nicholas E. Kulukundis
Vice President George Marks
Secretary - Alexander Papamarkou
Treasurer - Michael E. Kulukundis

Purposes and Goals

1. The preservation and promotion of the Byzantine Culture.
2. The establishment and financial support of a permanent Chair of Byzantine civilization at Hellenic College.
3. Annual Scholarship Grants for graduate students for specialized Byzantine studies.
4. The founding and functioning of children's summer camps.

Membership Fee

The annual membership fee is \$12.00 per year. All persons who are interested are requested to obtain a membership application form from any priest of the Greek Orthodox Archdiocese of North and South America, or by writing to the National Executive Director or Secretary.

Privileges

1. Participation in Lectures, and Concerts of Byzantine History, Culture and Music, and receipt of pamphlets and literature.
2. The satisfaction of contributing for the revival of Byzantine Studies (Hagiography, Architecture and Civilization).

3. The receiving of the Fellowship's bulletin "Byzantium" published quarterly each year with the life and work of the Byzantine Fellowship.
4. The official membership pin of the "double-headed eagle."

The Byzantine Fellowship in 1970 agreed to sponsor the Greek Orthodox Archdiocese Summer Camping Program in Bartholomio, Greece, known as Ionian Village. Since its inception, approximately 1,000 youngsters between the ages of 12 and 15 have enjoyed the wonderful facilities of the summer camp in Greece. During their stay in Greece, the children not only enjoyed the facilities of the Summer Camp, but were also taken on several guided tours throughout all of Greece, including a stay in Athens. The Byzantine Fellowship is presently reviewing the possibility of subsidizing Camp programs that presently exist here in the United States.

Mailing Address:

Byzantine Fellowship Headquarters
Bedford and Third Streets
Stamford, Connecticut 06905
(203) 348-4216

IONIAN VILLAGE SUMMER CAMP

Bartholomio, Greece

Mailing Address:

Father Nicholas Soteropoulos
Director
Ionian Village
c/o Greek Orthodox Archdiocese
8 East 79th Street
New York, N. Y. 10021

The Greek Orthodox Archdiocese of North and South America is pleased to announce that the Greek Orthodox Ionian Village Summer Camp is now in the process of planning its third successful year. The past two years have afforded 1,000 Greek Orthodox young people between the ages of 12 to 15 years the opportunity to enjoy a twenty-eight day stay in the beautiful atmosphere of Greece.

The Greek Orthodox Archdiocese has developed the facilities that help to make this one of the finest camps in the world . . . complete with an olympic size pool, modern dormitories, cafeteria, amphitheater, Byzantine Chapel, athletic fields and recreational facilities which are complemented by the blue waters of the Ionian

Sea. This Camp offers the young Greek Americans the opportunity to learn of their precious Hellenic heritage. The Camping program includes many tours to various archeological sites.

The first outing was to Delphi, location of the ruins of the Temple of Apollo. Other outings included a visit to Mount Olympus; and to site of ancient Olympic games, Zakynthos, the Church of St. Dionysius, where the body of the Saint rests, preserved intact. There was also a thorough tour of Athens — the Acropolis, museums, national historical shrines and places of interest. There was also a trip to Daphne, site of the wine festival, and to the Island of Tinos, famous for the miraculous icon of the Theotokos.

The Camping program for this year includes planned tours to the islands of Hydra, Aegina and Poros and other glorious sites.

Ionian Sea beach property was pledged by the former Greek government and was turned over to the Archdiocese of North and South America.

The fund raising and building of the Camp was carried out by the Byzantine Fellowship, under the direction of its Executive Director, Father George Poulos.

Dedication services for the Ionian Village were held in mid-July of 1970 with His Eminence Archbishop Iakovos presiding at the ribbon cutting and worship service.

Most of the campers for the initial month arrived five days before the dedication by chartered plane. The cost for the month, including travel, is \$435 each; a figure that compares favorably with many private camps in the United States.

SUMMER CAMPS IN THE UNITED STATES AND CANADA

ARCHDIOCESAN DISTRICT TWO

Chicago Area — (For Teenagers)

For further information write to:

Father Alexander Karloutsos
Sts. Constantine and Helen Church
7351 Stony Island Avenue
Chicago, Illinois 60649

Orthodox Youth Camp
c/c Transfiguration Church
1311 2nd Street, S.W.
Mason City, Iowa 50401

ARCHDIOCESAN DISTRICT THREE

Peabody — (For Teenagers)

For further information write to:

Father Andrew Demotses
St. Vasilios Church
5-11 Paleologos Street
Peabody, Massachusetts 01960

ARCHDIOCESAN DISTRICT FOUR

Los Angeles

For further information write to:

Father Philip Pekras
Saint Sophia Cathedral
1324 South Normandie Avenue
Los Angeles, California 90006

State of Washington

Father Homer Demopoulos
St. Demetrios Church
2100 Boyer Avenue East
Seattle, Washington 98102

ARCHDIOCESAN DISTRICT SIX

Akron

Camp Mount Tabor
c/o Father George Bartz
Annunciation Church
129 S. Union Street
Akron, Ohio 44304

ARCHDIOCESAN DISTRICT NINE

Willowdale

Holy Cross Co-Educational Summer Camp
Father John K. Koulouras
222 Burbank Drive
Willowdale, Ontario, Canada

CHARITABLE INSTITUTIONS

GREEK ORTHODOX LADIES PHILOPTOCHOS SOCIETY

Philoptochos National President: Mrs Sophie Hadjiyanis
Executive Secretary: Mrs. Despina Vrachopoulos

There are in all 450 Philoptochos Chapters throughout the United States and Canada.

The main objective of the Philoptochos is to assist destitute widows and orphans, and, through frequent visits by its members, provide moral support to hospitalized patients.



YOUTH MINISTRY



CAMPUS COMMISSION



IONIAN VILLAGE SUMMER CAMP

Bartholomio, Greece



In addition, through the recommendation of Archbishop Iakovos, the following activities have been successfully included in the Society's Program:

- a) the care and support of the two Patriarchal Institutions for the working girls, the Orphanage of Pringipos and the "Pedoupolis" of island Proti;
- b) sponsoring a Vasilopitta social every year in each of its chapters from which funds collected are forwarded to St. Basil's Academy;
- c) supporting the project of building new dormitories for the children of St. Basil's Academy;
- d) caring for the aged by sponsoring the Home for the Aged in Yonkers, N. Y.;
- e) caring for individuals in urgent need of financial assistance by setting up the National Emergency Fund;
- f) assisting young students by creating a special Scholarship Fund;
- g) supporting victims of heart disease in Greece through its Open Heart Fund;
- h) Promoting relations among the Christian denominations through the United Church Women Organization;
- i) the building of a chapel in St. Augustine, Florida, as a monument to the first Greek immigrants who arrived in New Smyrna, Florida, in 1768;
- k) assisting the Hellenic College in Brookline, Mass.

The strength of the Philoptochos Society lies in its ever increasing membership recruited mainly from among the American born ladies both married and single.

THE NATIONAL BOARD OF THE PHILOPTOCHOS SOCIETY

1970-1971

His Eminence Archbishop Iakovos

National President
Mrs. Sophie Hadjiyanis
New York, N. Y.

1st National Vice-President
Mrs. Dorothea Prodromidis
Hollis, N. Y.

2nd National Vice-President
Mrs. Beatrice Markopoulou
Lincolnwood, Ill.

National Executive Secretary
Mrs. Despina Vrachopoulos
New York, N. Y.

National (Greek) Secretary
Mrs. Lela Perry
Brockton, Mass.

National (English) Secretary
Mrs. Demetra Vassilakos
Beechhurst, N. Y.

National Treasurer
Mrs. Lila Prounis
New York, N. Y.

National Chairman, Sisterhood
of St. Basil's Academy
Mrs. Anthoula Tzougros
Cambria Heights, N. Y.

National Chairman, Relief Fund
Mrs. Alexandra Shikar
New York, N. Y.

Legal Advisor
Mrs. Yorka Linakis
Jamaica, N. Y.

National Chairman, Public Relations
Mrs. Helen Cocolatos Demos
New York, N. Y.

National Reception Chairman
Mrs. Kay George
New York, N. Y.

National Chairman, St. Augustine
Memorial Shrine
Mrs. Adeline Lambrou
Zion, Ill.

National Chairman, Open Heart Fund
Mrs. Jennie Scourby
Brooklyn, N. Y.

National Chairman, Hellenic College
Mrs. Catherine Pappas
Milton, Mass.

Members of the Board

Mrs. Helen Cavricas
New York, N. Y.

Mrs. Donnie Ferraro
Huntington, L. I., N. Y.

Mrs. Anna Loutas
San Francisco, Cal.

Mrs. Lilica Cherakis
San Francisco, Cal.

Mrs. Marion Kopsidas
Washington, D. C.

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Belmont, Mass.

Mrs. Crystal George Condakes
Boston, Mass.

Mrs. Jennie Contas
Chestnut Hill, Mass.

Mrs. Calliope Carlos
Toledo, Ohio

Miss Sandra Spiropoulos
West Orange, N. J.

Mrs. Valerie Kazamias
Madison, Wis.

PRESIDENTS OF THE ARCHDIOCESAN DISTRICTS

District I

Mrs. Constance Arabatzis
Bronx, N. Y.

District II

Mrs. Sophia Shane
Wauwatosa, Wis.

District III

Miss Clara Nicholson
Allston, Mass.

District IV

Mrs. Bessie Vagenas
San Francisco, Cal.

District V

Mrs. Helen Peterson
Greensboro, N. C.

District VI

Mrs. Stella Athanasiou
Pittsburgh, Pa.

District VII

Mrs. Helen Zambornis
Gross Point, Mich.

District VIII

Mrs. George Pelias
New Orleans, La.

District IX

Mrs. Jean Vafiadis
Ottawa, Ontario, Canada

PHILOTOCHOS SISTERHOOD OF ST. BASIL'S ACADEMY

Mrs. Sophie Hadjiyanis: National President
Mrs. Despina Vrachopoulos
National Executive Secretary

Mrs. Anthoula Tzougros
National Chairman, Sisterhood

The Philoptochos Sisterhood of St. Basil's Academy was founded in 1960 at the Buffalo Convention, in response to a recommendation by His Eminence Archbishop Iakovos. The Philoptochos Congress established the Sisterhood for the purpose of providing a supplementary source of income for the Academy and thus help the latter's growth.

The Philoptochos Congress of Denver, Colorado of 1964 accepted unanimously the Dormitory Building Fund Project for the Academy.

Since 1964 the Sisterhood has concentrated all its efforts in fund raising for the construction of the dormitories at St. Basil's Academy through the Philoptochos Chapters pledges, teas, luncheons in New York, donations and membership dues. The dormitories have been completed and they meet the highest standards of the best American Homes for children.

Greatly encouraged by the success of the first project, the Philoptochos Ladies are already contemplating raising funds for another Dormitory proposition which was passed unanimously by the Philoptochos Congress in Athens, Greece, in 1968 and again accepted unanimously at the New York City 20th Clergy-Laity Philoptochos Convention in 1970.

The Sisterhood shall continue its work with dedication and zeal for this project and live up to the expectations of our beloved Archbishop Iakovos, who is working tirelessly for the promotion and elevation of Greek Orthodoxy in America.

ST. BASIL'S ACADEMY CHILDREN'S HOME

Mailing Address: St. Basil's Academy
Garrison, N. Y. 10524

Telephones: (904) 424-3667 - 3668
424-3871 - 8348

On the campus of Saint Basil's Academy functions the Children's Home, consisting of the four new Girl's Dormitories, the AHEPA Hall for Boys, the Grammar School, and the High School.

Objectives

The Children's Home is principally a center of charity, offering protection and education to homeless Greek-American children.

It also accepts those children from normal Greek-American families whose parents want them to benefit from the special Greek-American program of studies applied at this level.

Admission-Tuition Fees

The Academy admits boys from six to ten years of age and girls from six to sixteen.

Priority is given to the following: orphans, children of chronically ill parents, children of destitute parents, and finally to children from broken families.

All children from such backgrounds are accepted free of charge on principle. However, if the parent or guardian has the means, he is encouraged to offer to the Academy a small amount towards its expenses.

At the children's home are admitted children from normal families also whose parents wish them to learn Greek and be instructed in the Orthodox faith and the Greek culture. These children are accepted upon payment of a tuition of \$1,000.00 per school year.

Dormitories

This year one hundred and seven children are being housed at Saint Basil's Academy; sixty-seven girls at the new dormitories, and forty boys at the AHEPA Hall for Boys.

The girls are under the supervision of four house-mothers and the boys of three supervisors. Additional personnel provide all needed services including maintenance of the dormitories.

Grammar School and High School

A full Grammar School and High School including grades from the first to the eleventh are carrying out a Greek-American curriculum. They function for the children of the Home.

This year an eleventh grade was added to the existing ten grades as the first step toward completion of a full Greek-American High School at Saint Basil's.

The development of the High School is being organized according to directives of the Board of Education in Albany.

Facilities

The school's physical facilities include the Chapel, the classrooms on the first floor of the AHEPA School, the PanArcadian Hall (gymnasium), the science laboratory in the Teacher's Training Institute, and the playgrounds.

Infirmery - Dental Hygiene Room

A room in the new dormitories has been converted into a combined doctor's and dentist's office to provide services for the medical needs of the students.

Medical equipment and instruments have been purchased at the cost of \$6,500.00.

Physicians and dentists from among the Greek-American professionals in New York City visit the school once a week offering their services free of charge.

Teaching Personnel

Grammar School:

Mrs. Anastasia Sirimson, Mrs. Jessie Adams, Miss Ruth Upton, Miss Nicky Tirivoli

High School:

Mrs. Eileen Zieman, Mrs. Hariclia Frangos, Miss Elizabeth Caragiannis, Mr. Gerald Zieman, Mrs. Frances Sears, Mr. Robert Stephens, Miss Athanasia Vergi, Mr. George Papes

Student Activities

In their free time, the children are occupied with several extra-curricular activities such as:

The children's Choir, student clubs, projection of films, television viewing, organized games, excursions to neighboring cities and to New York.

Application Forms

In order that a child be admitted the following forms should be submitted:

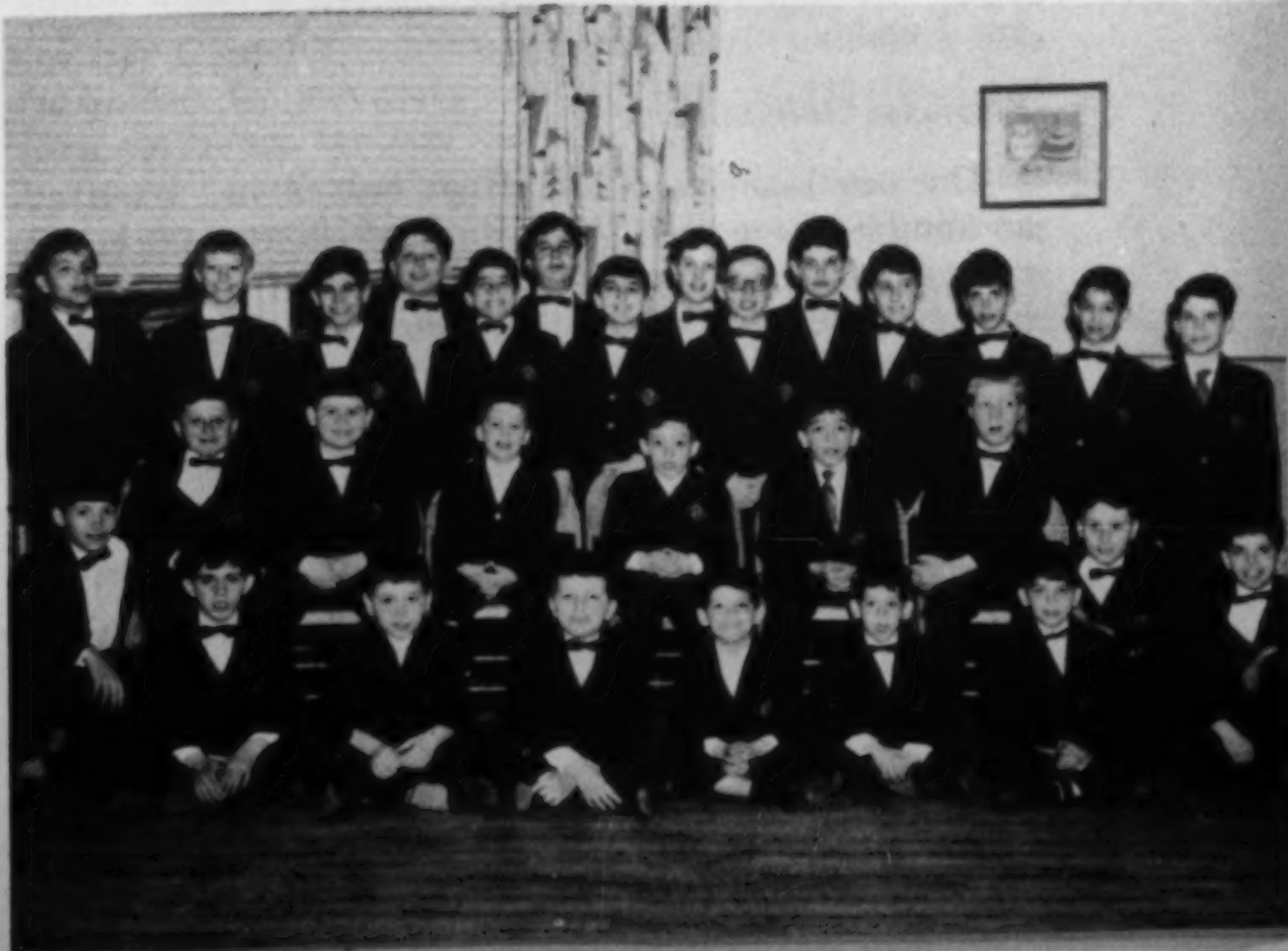
1. Application
2. Birth Certificate
3. Health Certificate from the family physician assuming that the child is healthy and mentally normal
4. Recommendation letter from the Priest
5. Recommendation letter from the Philoptochos Society

Spiritual Program

The life of the children is given spiritual content by a program of daily religious instruction and Sunday School instruction.

In addition, all children participate in communal prayer every morning and every evening. They attend

ST. BASIL'S ACADEMY - CHILDREN'S HOME



the Liturgy on Sundays and on major feast days. They also practice Confession and partake of Holy Communion once a month.

Visits of Parents and Guardians

Parents and guardians visit the children at the Academy on Sundays between 2 and 5 p.m.

It is suggested that these visits be limited to two each month. Divorced parents should so plan their visits that the mothers see their children on the first and third Sundays of the month, and the fathers on the second and fourth.

Vacations

During vacation time the children may go home to their parents or guardians. There are four vacations during the school year as follows:

Thanksgiving Day
Christmas
Easter
Summer Vacation

Those children who cannot visit their homes during vacations remain at the school.

Finances

Operating expenses for the past year amounted to over \$300,000.00. This amount was met as follows: \$100,000.00 from the Greek Archdiocese; \$60,000.00 from the Vasilopitta proceeds and from donations on the part of individuals and organizations. The school's income is also supplemented by proceeds from such drives as the Academy Day, the Christmas Appeal, and the Easter Drive.

A number of the school's friends bequeath their possessions to Saint Basil's Academy. All capital deriving from such sources are deposited in the school's Building Fund.

Financial Obligations

The development of the High School has incurred an annual increase of \$80,000.00 - \$100,000.00 in expenses. Although this financial obligation for the school is heavy, the Archbishop, the Philoptochos Society, and our friends in general believe that a high school for the education and protection of teenage girls is well worth every sacrifice.

The four new dormitories costing \$650,000.00 were dedicated by his Eminence Archbishop Iakovos in September 1969; ever since they have operated as a warm and beautiful home for sixty girls.

In order to defray the cost of the new dormitories, the Academy has assumed a mortgage of \$173,000.00. This is another heavy financial obligation facing the school at present. As always, we are placing our hopes on the love and interest of our friends.

Please mail your check to:

Building Fund
Saint Basil's Academy
Garrison, New York 10524

GUADALUPE HOME FOR BOYS, INC.

"The Holy Theotokos"

10776 North Fremont, Yucaipa, California 92399
Telephone: (714) 797-0114

Rev. Leon A. Pachis, Executive Administrator
Fr. Martin Greene, Director

The first non-sectarian Home for Boys, operating under the auspices of the Greek Orthodox Archdiocese, opened in Yucaipa, California, as the GUADALUPE HOME FOR BOYS, INC., "Holy Theotokos" on December 21, 1966. This Home for Boys, licensed by the State Department of Social Welfare of California, serves youngsters regardless of race, creed or color.

The program of the Guadalupe Home for Boys is geared to meet the needs of pre-delinquent and delinquent adolescents between the ages of 12 to 16. The average age of the boys is estimated at 14 years old.

ST. JOHNS SCHOOL FOR BOYS

55860 Verbenia Ave., W. Palm Springs, Calif., 92282
Telephone: (714) 325-1387

Rev. Leon A. Pachis, Executive Administrator
Harry W. Rocklin, Director

The second, non-sectarian Home for Boys was opened in West Palm Springs, California under the auspices of the Greek Orthodox Archdiocese on June 17, 1969. After 2½ years at our Guadalupe facility in Yucaipa, we realized the tremendous need for such Boys Homes and effective Social Service to disadvantaged children.

The new facility was named "Saint Johns School for Boys" by His Eminence Archbishop Iakovos. It will be able to handle a minimum of sixty (60) more boys of all races, creeds and colors. These boys are referred to us by the Welfare Departments and/or Juvenile Courts of California.

Approximately 80% of the budgets of both Guadalupe and St. Johns is subsidized by a certain Board and Care Rate given us by the County from where each boy comes. The remaining 20% of the Budgets is handled by donations from:

- the Christmas Appeal
- individual donations

TRINITY SCHOOL FOR CHILDREN

915 W. Church Street, Ukiah, California

Telephone (707) 462-8721

Rev. Leon A. Pachis, Executive Administrator

Rev. Steven A. Katsaris, Director

Trinity School for Children is the third facility of its kind in California, operating under the auspices of the Greek Orthodox Archdiocese of North and South America. It is part of a private, non-profit religious corporation, functioning on a totally non-sectarian basis, open to all people without discrimination.

On-campus buildings include: Faculty House, Administrative Building, Chapel, School Building, Gymnasium, Junior Boys' Building, Senior Boys' Building, and Girls' Building.

The school's program is designed to provide short-term intensive psycho-social therapy for boys and girls, ages nine to thirteen, whose problems in home, community, and school adjustment are such that they must be placed out of their family home environment.

The goal of our program is to effect a change in the child, his family and parents, and his environment. In those cases where no home exists, a suitable foster home is sought so that the child can continue to develop successfully, following his graduation from Trinity School for Children.

At Trinity School, children live in groups of ten, each group having separate bedrooms, bathroom facilities, recreation room, and television room. Dining is on community basis, with the staff members eating with the children. A special dining room is available for visiting parents who wish to dine privately with their child.

To accomplish the goals of our program Trinity School has approximately one staff member for every child. Each group of ten children is under the direct care of a social worker (MSW) who is assisted by a counselor, relief counselor and housemother. Social workers are coordinated by the Director of Social Services. In addition to the Executive Administrator, there

is also the resident Director, teachers, administrative and domestic personnel. Professional staff members are fully degreed and credentialed. A consulting psychologist, psychiatrist and a physician are also retained.

Trinity School for Children is licensed by the State of California Child Welfare Department and has a student population of 40 boys and 20 girls.

ST. MICHAEL'S HOME FOR THE AGED OF THE GREEK ORTHODOX CHURCH, INC.

3 Lehman Terrace, Yonkers, New York 10705

Tel. Nos. 914-476-3374 — 914-476-1140

Mr. Spiro Pendekakes, Administrator

Very Rev. Methodios Papapostolou, Resident Priest

Nicholas J. Stevason, Legal Adviser

Dr. Louis S. Ferris, Medical Adviser

Founded in 1958 by the Ministerial Association of the First Archdiocesan District and dedicated by the late Archbishop Michael.

As a benevolent institution, St. Michael's Home operates under the Department of Social Services of the State of New York.

More than two hundred Senior Citizens have enjoyed residing at St. Michael's Home in an atmosphere very closely associated to home life. Fine food and an active recreation program, regular religious services, trips and visitations, are few of the activities and services offered at St. Michael's Home.

As an Archdiocesan Institution, St. Michael's Home is a direct concern of His Eminence Archbishop Iakovos.

St. Michael's Home for the Aged is the embodiment of our Church's concern for the elderly and since it is sustained by voluntary contributions, it expresses our due reverence towards old age.

At present, forty elderly men and women reside in the Home. Men are accepted at the age of 65 and over and women 60 years old and over. Other requirements for admission are endorsement of application by the Parish Priest and presentation of physician's medical report and certificate of good health.

Future Plans

In order to be able to accommodate the ever increasing applications for admission to St. Michael's Home for the Aged, The Board of Trustees has ap-

proved plans for the construction of a modern building and infirmary to accommodate 100 persons. This new edifice will be located on the grounds of St. Michael's Home.

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THE SHRINE OF ST. PHOTIOS

Mailing Address:

Greek Orthodox Archdiocese Department of Laity

The first Greeks to arrive on the shores of the New World landed on the west coast of Florida in 1768. They numbered nearly 500 and were part of a large contingent of Mediterranean peoples brought to the Florida coast under the sponsorship of the British crown and the leadership of Dr. Andrew Turnbull. The colony which was established was named New Smyrna and located about forty miles south of St. Augustine.

The new arrivals began what was to become a losing battle in their struggle to tame the wilderness, overcome the harshness of their superiors, and survive the rigors and loneliness of frontier life. A decade later the remnants of the colony made their way north to St. Augustine where many members of the Greek community became established citizens, and strong evidence of their presence even exists to this day.

One of the buildings in which these early Greeks held religious services still stands, and in 1965 the Greek Orthodox Archdiocese took possession of the two story edifice which is located on historic St. George Street in the heart of St. Augustine. Eventually it will be transformed into the Greek Orthodox Shrine of St. Photios, named for the great Patriarch and missionary Saint of Constantinople. The blessing of the site by His Eminence Archbishop Iakovos occurred in April of 1971 with the Lt. Governor and Secretary of State of Florida, the Mayor of St. Augustine, and numerous other civic and religious dignitaries in attendance. A public banquet followed the Service, and was attended by over 400 Greek Orthodox Floridians from all parts of the State. The goal of \$200,000 has been temporarily set to achieve the transformation of the site into an appropriate Shrine, and Chairman of the Fund Drive is Mrs. Adeline Geo-Karis Lambros of Zion, Illinois. Officers of the local St. Photios Shrine Committee in St. Augustine who have looked after the cultivation of this project since its inception, are Mr. Spero Zepatos, Mr. James Kalivas, Mr. Steve Sarris, Mr. Tom Xynides and Mr. George Fotiou. Mr. Ted Pappas of Jacksonville is the Shrine Architect.

The St. Photios Shrine will be dedicated to the memory of all of the early founders of our Greek Orthodox Communities in America, and anyone wishing to have the memory of a loved one memorialized in the Shrine may do so by forwarding a request and check made out to the "St. Photios Shrine Committee" to Mrs. Adeline Geo-Karis Lambros at 2613 Sheridan Rd., Zion, Illinois 60099.

CHOIR ORGANIZATIONS OF THE ARCHDIOCESE

Archdiocese District II (upper midwest). The Upper Midwest Greek Orthodox Choir Federation has been organized since 1958. It is comprised of Greek Orthodox choirs primarily in the states of Illinois, Wisconsin, Iowa, and Minnesota, and convenes an annual convention at which the Divine Liturgy is jointly sung under

the leadership of a guest conductor. Workshops are held dedicated toward the needs and problems of choirs. The 1971 convention was held last October in Milwaukee, Wisconsin. The 1972 convention will convene in Madison, Wisconsin. President of the Upper Midwest Choir Federation is Georgia Mitchell of Chicago, Illinois.

Archdiocese Districts VI and VII (east central states). This is the oldest continuing Federation of Greek Orthodox Church choirs in the Archdiocese. It

was organized in 1948, and convenes an annual convention which brings together hundreds of choir members who rehearse under a guest conductor and sing the Divine Liturgy together at the host Church or public auditorium. The Federation is dedicated to elevating the status of Greek Orthodox choirs and music, has established a scholarship fund, and has a revolving library of ecclesiastical and folk music available to its member choirs. The 1971 convention was held last summer in Cincinnati, Ohio. President of the Federation is Mr. Chris Demakes of Cincinnati.

ARCHONS OF THE ECUMENICAL PATRIARCHATE and the KNIGHTS OF ST. ANDREW

The Archons of the Ecumenical Patriarchate are a group of individuals who have been honored for their outstanding service to the progress and welfare of the Church by having bestowed upon them a Patriarchal title or "Offikion" by His All-Holiness Patriarch Athenagoras I. Those upon whom this title of the Byzantine Church has been conferred are known as "Archons of the Ecumenical Patriarchate". The titles are personally bestowed by the Exarch of the Ecumenical Patriarchate in the Americas, His Eminence Archbishop Iakovos.

The Knights of St. Andrew is an organization dedicated to the welfare and advancement of the Ecumenical Patriarchate, the membership of which is comprised largely of Archons, although it is open to other outstanding laymen as well. It convenes annually on the "Sunday of Orthodoxy" during the Great Lent, and it is under the leadership of its Grand Commander, Archon Pierre De Mets, of Chicago, Illinois.

A

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Lee Alexander, Depoutatos
Mathews Alexandrou, M. Depoutatos
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Louis Amoratis, Primikrios
Theodore Anagnoson, M. Depoutatos
Theodore Anastasopoulos, Depoutatos
James Andreson, M. Dikaiofilax
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Nicholas Andros, Depoutatos
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Philip Antonatos, Primikrios
Nicholas Apostolopoulos, Depoutatos
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Michael Assimas, Depoutatos
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Peter Athans, Skevofilax
Christopher Athas, Depoutatos
Michael Avramides, Depoutatos

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Spiro Bacus, M. Hieromnimon
Tom Barbatsuly, Hieromnimon
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Peter Bassel, M. Depoutatos
Basil Bejanis, Depoutatos
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William Calomiris, M. Notarios
Tasso Camarinos, Dikaiofilax
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Angelus Cotsidas, M. Exarchos
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Dr. George S. Croffead, Archon

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Themis Vasileiou, Primikrios
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Vasilios Vasilades, Kastrinsios
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Thomas Vlahopoulos, Depoutatos
Solon Vlastos, Exarchos
George Volanis, Depoutatos
Alfred Vonites, Depoutatos
Sotirios Vournas, Notarios
Leandros Vourvoulas, Notarios
Michael Vrotsos, Ostiarios

Y

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Gus Yatron, Depoutatos

Z

William Zacharellis, Protopsaltis
Basil Zaharis, Notarios
Soterios Zaharoolis, Depoutatos
Constantine Zarkadis, Depoutatos
Dr. Nicholas Zervas, Ostiarios
George Zisimopoulos, Depoutatos
Sophocles N. Zoullas, M. Hieromnimon

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Roman Numerals indicate Archdiocesan District

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209 South 18th St.
205 252-4388
Rev. Constantine Leftheris

Daphne (36526)
Presentation of the VIII
Virgin Mary Chapel
P.O. Box N

Huntsville (35801)
Greek Orthodox Community VIII
2807 Barcode Circle S.E.
205 539-5910
Rev. Christos Kavadas

Mobile (36604)
Annunciation VIII
50 South Ann St.
205 432-5863
Rev. Demetrios N. Mamalis

Montgomery (36107)
Annunciation VIII
1721 Meigs Rd.
P.O. Box 827
205 263-1366
Rev. Peter G. Rexinis

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Anchorage (99503)
Transfiguration IV
44th and Arctic Blvd.
Rev. John Karastamatis
Address: c/o John Ladakos
1721 Crescent
Anchorage, Ak. 99504

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Holy Trinity IV
333 East Virginia Ave.
602 253-0534
Rev. James Tavlarides

Tucson (85703)
St. Demetrios IV
1145 East Fort Lowell Rd.
P.O. Box 5015
602 622-6043
Rev. Paul Koutoukas

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Served by Little Rock

Hot Springs (71901)
Zoodochos Peghee
502 Morrison Ave.
501 724-7242

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Annunciation VIII
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Rev. Demetrios Kleoudis

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702 2356

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93 Locust St., P.O. Box 359
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603 352-6424
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603 623-2045
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666 Hanover St.
603 622-9113
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603 625-6115
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603 883-7919
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49 Palm St.
603 882-6556
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P.O. Box 428
603 292 M

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603 436-4801
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II

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St. Mary
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918 LU 3-2082
Very Rev. George Thomas

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Holy Trinity
3131 N.E. Glisan St.
503 234-0468
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412 375-5341
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The 1972 Year Book lists, for the first time in the history of the Archdiocese, the names and home addresses of our Archdiocesan Priests with Lay Professions.

His Eminence, Archbishop Iakovos, noting the need to alleviate the shortage of Priests, initiated a new program in 1971 and received professional men who desire to serve the Church, in a voluntary capacity, for ordination as Priests with Lay Professions.

Permission for this unprecedented program was granted by His All Holiness, the Ecumenical Patriarch, so that the Church may have the opportunity of obtaining their services on weekends and holidays for liturgical and sacramental services, with added concentration focused on the areas of religious education and the spiritual well being of our youth.

Professional laymen, who would be interested in exploring the possibility of entering the sacred Priesthood, while retaining their professional responsibilities, are invited to communicate with His Eminence, Archbishop Iakovos, through their parish Priest.

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Lt. Colonel Michael Margitich
Lowery Tech Trng. Center (ATC)
Lowery Air Force Base
Denver, Colorado 80230

Major Basil Stroyen
Basic Military School
Chapel No. 5 Bldg.
Lackland AFB, Texas 70236

Lt. Colonel Peter Zolnerowich
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Hq. Sheppard Tech. Trng. Center
Sheppard AFB, Texas 76711

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Ft. Leonard Wood, Mo.

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U.S. Chaplains School
Student Detachment
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Student Dept. - Chapel 8
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U.S.A. Arnot Center
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3rd Marine Division
Okinawa

Cdr. Boris Geeza, CHC
Marine Corps Base
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Office of the Division Chaplain
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Washington, D. C. 20008
Tel.: 202/NO 7-3168

Royal Consulate of Greece

2318 International Trade Mart
New Orleans, La. 70130
Tel.: 504/523-1167

Royal Greek Embassy

Reforme 284-104
Mexico City 6 D.F., Mexico
Tel.: 288862

Royal Consulate General of Greece

69 East 79th Street
New York, N. Y. 10021
Tel.: 212 YU 8-5500

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Chateau Laurier, Suite 110
Ottawa, Canada
Tel.: 514/845-2105, 845-2106

Royal Greek Embassy

Avenida Corrientes 545 Piso
Buenos Aires (R.31) Argentina
Tel.: 469918, 402525, 402620

Royal Consulate General of Greece

415 Surf Street
Chicago, 14, Illinois
Tel.: 312/EA 7-4288

Royal Consulate General of Greece

1350 Sherbrook St. W.
Montreal, Canada
Tel.: 845-2105, 845-2106

Royal Greek Embassy

Praia do Flamengo 382
Rio de Janeiro, Bresil
Tel.: 253111, 45-8989

Royal Consulate General of Greece

2441 Gough Street
San Francisco 23, Calif.
Tel.: 415/PR 5-2102

Royal Vice Consulate of Greece

100 University Avenue
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Tel.: 1416/368-3322, 368-1978

Royal Vice Consulate of Greece

Alameda Campinas N. 266
Avenida Paulista
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Tel.: 45-57

Royal Consulate of Greece

Park Square Building
31 St. James Avenue
Boston 16, Mass.
Tel.: 617/542-3240

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Orthodox Observer Newspaper

(Biweekly published for the Archdiocese)
8 East 79th Street, New York, N. Y. 10021
Executive Editor: Takis Gazouleas
Associate Editor (English): James Couchell
Associate Editor (Greek): Nicholas D. Iliopoulos

Orthodox Observer Quarterly

(Supplement of the Orthodox Observer Newspaper)
8 East 79th Street, New York, N. Y. 10021
Editor: The Rev. Dr. Nicon D. Patrinos
Associate Editor: Emmanuel Hatziemmanuel

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Challenge

(Bimonthly Newsletter published by the
Department of Youth Ministry)
8 East 79th Street, New York, N. Y. 10021
Editor: Father Nicholas Soteropoulos

GOYA Bulletin

(Monthly Newsletter of the Greek Orthodox
Youth of America)
8 East 79th Street, New York, N. Y. 10021
Editor: Mrs. Priscilla Carcales

Greek Orthodox Theological Review

(A Semi-annual publication of the Holy Cross
School of Theology at Hellenic College)
Fifty Goddard Avenue, Brookline, Mass. 02146
Editor: Father N. M. Vaporis

PUBLICATIONS OF U.S.A. ORTHODOX CHURCHES

The True Light (Official publication of the Albanian
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P.O. Box 18182, Station A, Boston, Mass. 02118
Publisher and Editor: Bishop Mark
Editor: Father Elia Katre

Church Messenger (Official publication of the
American Carpatho-Russian Orthodox Church)

145 Broad Street, Perth Amboy, N. J. 08861
Editor: Very Rev. Stephen Sedor

Credinto (Official publication of the Romanian
Orthodox Missionary Episcopate)

19959 Riopelle Avenue, Detroit, Michigan 48203
Editor: Father Bartholemew Anania

Solia (Published by the Romanian Orthodox
Episcopate)

5330 Russell Street, Dearborn, Michigan 48211
Editor: Father Vasile Hategan

Orthodox Church (Official publication of the Russian
Orthodox Greek Catholic Church)

House Avenue, Sanatoga, Pa. 19471
Editor: Rev. John Meyendorff

Russian Orthodox Journal (Published by FROC -
Federation of Russian Orthodox Clubs)

1 Schenck Avenue, Matawan, N. J. 07747.
Editor: Peter Melnik
1714-21st St., Laue Charles, La. 70601

Serbian Herald (Official publication of the Serbian
Orthodox Church of the U. S. and Canada)

5847 Broadview Road, Cleveland, Ohio 44134
Editorial Board: Jovan Bratic

The Word (Official publication of the Syrian
Antiochian Orthodox Archdiocese)

Very Rev. Paul W. S. Schneiders
8005 Ridge Blvd., Brooklyn, N. Y. 11209

Concern Magazine (Quarterly) (Published by Campus
Commission of the Standing Conference of
Orthodox Bishops in the Americas)

8 East 79th Street, New York, N. Y. 10021
Editor: James Couchell

OCF (Orthodox Christian Fellowship) Newsletter
(Published by "Campus Commission" of the
Standing Conference of Orthodox Bishops in
the Americas)

10 East 79th Street, New York, N. Y. 10021
Editor: Paul Costopoulos

Upbeat (Orthodox publication for teen-agers) SCOPA

c/o St. Anthony's Orthodox Church
385 Ivy Lane, Bergenfield, N. J. 07621
Editor: Father Joseph Allen

Young Life (Orthodox publication for pre-teen-agers)
SCOPA

38 Glen Byron Avenue, Nyack, N. Y. 10960
Editor: Mrs. Sophie Kouloumzin

NEWSPAPERS

DAILIES

Atlantis (Greek)
521 West 23rd St.
New York, N. Y. 10011
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National Herald (Greek)
134 West 26th St.
New York, N. Y. 10001
Editor and Publisher:
B. J. Marketos

WEEKLIES

NEW YORK CITY
Hellenic News (Greek)
117 W. 57th St.
New York, N. Y. 10019
Editor and Publisher:
S. Triantafillou

CHICAGO, ILL.
Greek Press (Greek and English)
509 N. LaSalle St.
Chicago, Ill. 60610
Editor: Aris Angelopoulos
Greek Star (Greek and English)
4731 N. Western Ave.
Chicago, Ill. 60625
Editor: Nick Philipiddis

National Greek Tribune
(Greek and English)
1215 Brush St.
Detroit, Michigan 48226
Publisher and Editor-in-Chief:
James Lagos

BOSTON, MASS.
Greek Sunday News
(Greek and English)
231 Harrison Ave.
Boston, Mass.
Publisher: William Harris
Hellenic Chronicle (English)
324 Newbury St.
Boston, Mass. 02115
Editor: James Anagnostos
Publisher: Peter T. Agis

DETROIT, MICHIGAN
Detroit Athen (Greek)
520 Monroe Ave.
Detroit, Michigan 48226
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301 Spruce St., Box 67
Glenview, Ill.
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Elliniki Zoi (Southern Life)
(Greek)
282 Richmond Avenue
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MONTHLIES

NEW YORK
Crete (Kriti) (Greek and English)
263 W. 30th St.
New York, N. Y. 10001
Editor: George H. Tezezak

New York (Greek and English)
415 East 52nd St.
New York, N. Y. 10022
Editor: S. Minotos

BOSTON, MASS.
Neos Kosmos (Greek)
125 Broadway
Boston, Mass.

CANADIAN WEEKLIES

Community News (Greek)
8 Sherbrooke St., W.
Montreal, Que., Canada
Estia (Greek)
225 Church St.
Toronto, Ontario, Canada
Editor: G. Marios

Greek Canadian Tribune (Greek)
51 St. Catherine West
Montreal 129, Que., Canada
Publisher: G. Papadakis
Editor: A. Baztzakos
Hellenic Canadian News (Greek)
4624 A. Park Ave.
Montreal, Que., Canada
Publisher: A. Protonotarios

Hellenic Free Press (Greek)
214 Christie St.
Toronto, Ontario, Canada
Hellenic Postman (Greek)
3622 St. Lawrence Blvd.
Montreal 130, Que., Canada
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MAGAZINES

Atlantis Monthly Magazine
521 West 23rd St.
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Ahepan (official publication of
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Washington, D. C. 20005
Editor: George Dimas
Hellas Magazine
3618 West Wrightwood Ave.
Chicago, Ill. 60647
Editor: El. Constantopoulos

Tribune of Gapa
(official publication of Gapa)
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Pittsburgh, Pa. 15213
Makedonia (official publication of
the Pan Makedonian
Association)
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New Hellas (Greek)
1555 Louvain St. W.
Montreal 355, P.Q. Canada
Publisher: A. Samouhos
Roumeli Press
Monthly Greek-American
Newspaper
2412 Broadway
New York, N. Y. 10024
Editor: E. S. Thomopoulos

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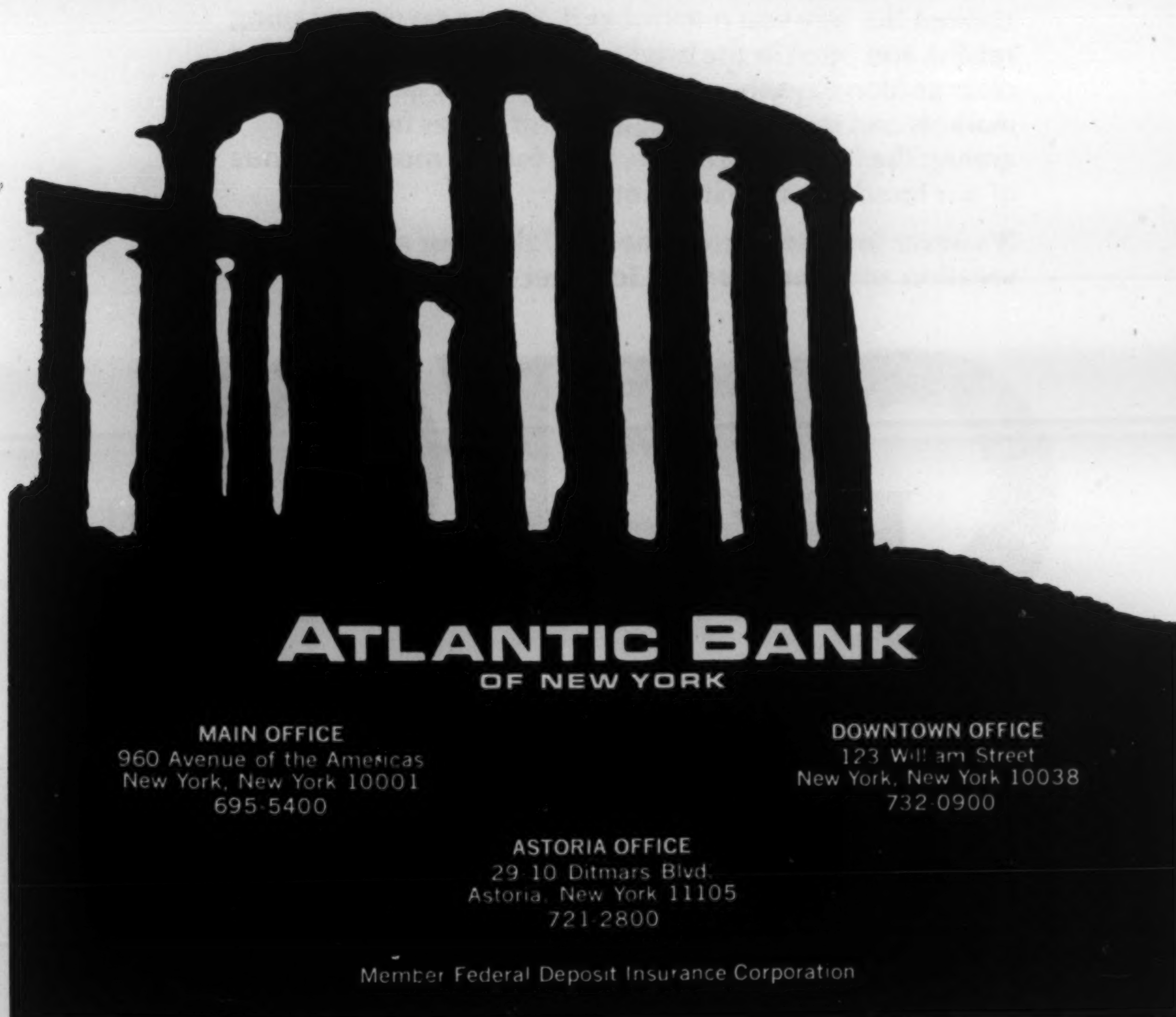
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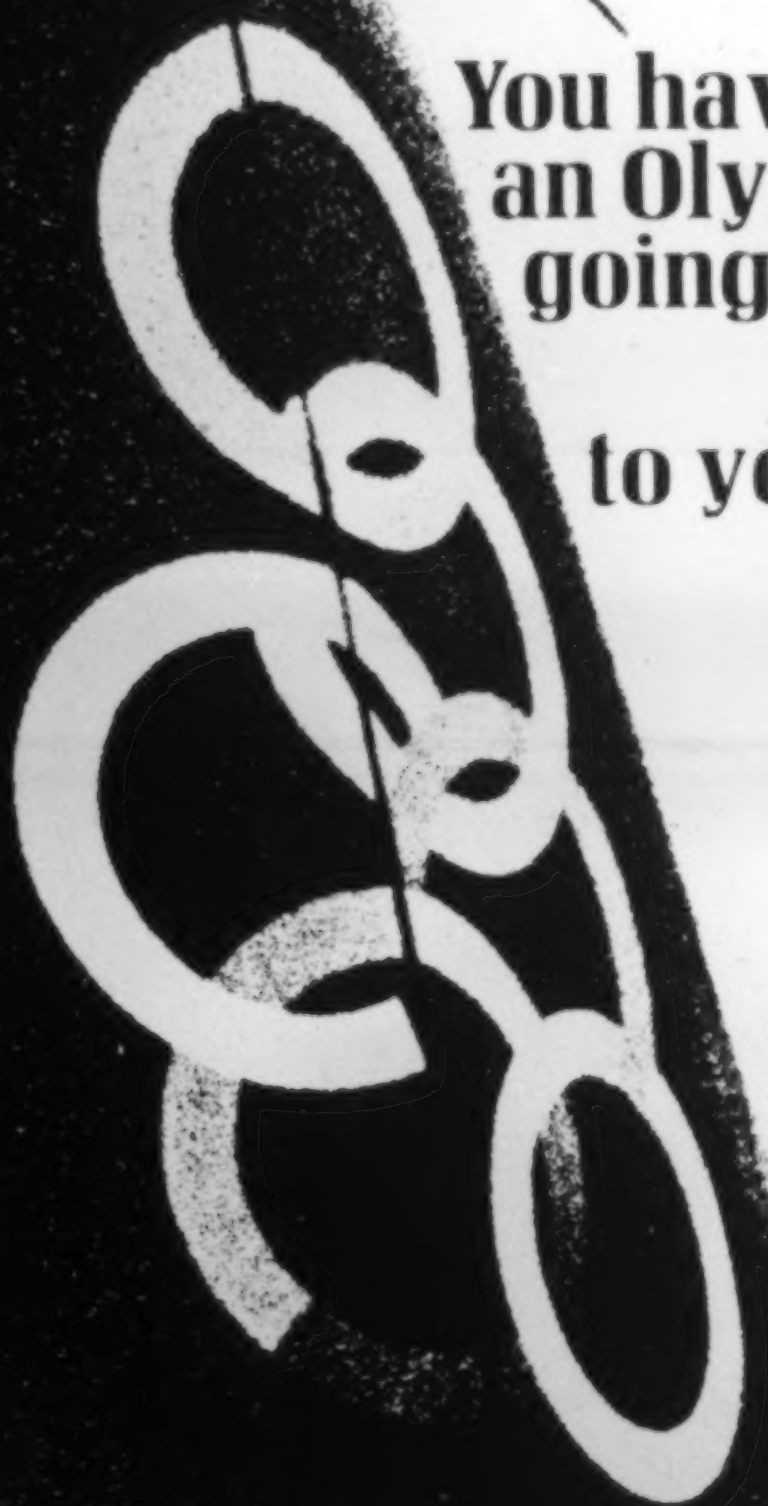
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